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History of Scotland. By PATRICK FRASER TYTLER, *Esq.*
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THE appearance of Mr. Tytler's new volume of his History recalls us to our pleasant task of continuing these sketches of the rise and progress of the Reformation in Scotland. On times of trouble we now come, during which the voice of the wild leaders of the congregation was hardly heard, and little regarded by the bold, cruel barons and treacherous politicians of the time. The same year that witnessed the marriage of Mary to the murderer of her husband, to which passion had hurried the queen, against the remonstrances of her opponents and the entreaties of her best friends, saw the coalition of the nobles against Bothwell—the attempt to seize the queen and her consort at Borthwick Castle—the desertion of all, save a small band of sixty followers, from the royal army at Carberry—the surrender and imprisonment of the queen in the castle of Lochleven—the resignation of the crown, and coronation of James—and the proclamation of the earl of Moray as regent of the kingdom. Thus, in twelve months, Mary, by one fatal step, fell from a throne to a dungeon, alienated by her own conduct from the affections of her people, and supplanted in her power by a puppet-king in the hands of a crafty showman; her own son arrayed against her by the direction of her bastard brother. No sooner was Mary safely immured in Lochleven, than Knox, the bold reformer, “the shepherd ready”—so he used to say—“to die for his flock,” returned from his hiding-place, where he had abided since the death of Rizzio, and once more took the lead of the protestant party, in their crusade against the last rags of popery. He was soon hand and glove, he and his followers, with the lords of the secret council, as the confederates against Mary and Bothwell were called; and, in return for the pulpit eloquence which he promised them, persuaded them to agree to restore

the patrimony of the Church, an easy thing to promise,—to submit the education of youth in all colleges and public seminaries to the reformed ministers,—and in the true spirit of his master, Calvin, to put down idolatry, (so they called the Roman faith,) by force of arms if necessary.

The lords of the secret council soon reaped the benefit of the treaty. Whilst Elizabeth and her ambassadors tried to inculcate the rights of kings and the duties of subjects, the responsibilities of princes and the power of the people were powerfully preached to the commons.

“Knox, Craig, and the other ministers of the reformed Church, considered the pulpit and the press as the lawful vehicles of their political, as well as their religious, opinions; and the celebrated Buchanan, who had joined the confederates, enforced the same doctrines with uncommon vigour and ability. Their arguments were grounded on the examples of wicked princes in the Old Testament, who were deposed and put to death for their idolatry; and on alleged, but disputable, precedents in their own history of similar severity exercised by subjects against their sovereigns.”—*Tyler*, vol. vii. pp. 133, 134.

The effect of these preachings was shown in the meeting of the general assembly. Knox and Buchanan could openly argue for the immediate death of Mary; and had not Throckmorton interceded, in all probability such a dreadful result would have followed. When, too, Mary had resigned the crown, and James was to be placed on the throne, prosperity made Knox over-keen to idolatry. Crowning was not, in their eyes, idolatry, but anointing was; and though the conduct of the Jewish people against their sovereigns, unsanctioned by the practice of Christendom, was an argument in their mouths against princes, the conduct and practice of the same people in the anointing of their kings, sanctioned as it was by the general usage of Christendom, was of no weight with Knox and his followers. To kill an idolatrous king, as the Jews did, was right, christian, and proper; to anoint a king, was Jewish, and wrong, and idolatrous. In despite, however, of Knox, the nursling king was crowned, anointed, and sworn to in all due form, and afterwards carried back to his nursery in the castle, by his governor, the earl of Mar.

Moray was now regent. Strong in the confidence and support of the majority of the nation, able in council, crafty in negotiation, supported in all his measures by Elizabeth, he could dare, amid general professions of good will towards the cause of the reformers, and deference to the wishes of their leaders, to allow the former to remain in abeyance, and to neglect with crafty civility the latter. During the two years that he ruled the kingdom, the obtrusive voice of Knox was never heard; peradventure he had nothing to complain of,—yet the property was not restored to the ministers; perhaps he had become more moderate,—the regencies of Lennox and Mar tell a different tale; perhaps he was afraid to dare the regent.

To enter into minute details of that miserable civil war that followed the assassination of Moray, by which the country was daily

ravaged, and the passions of the factions exasperated to the highest pitch, would be a sad and useless labour. During these calamities, Knox and his friends liking the troubled waters, were deeply engaged in the party of the regent Lennox. From the pulpit he constantly denounced the intrigues and idolatries, as he termed them, of Mary, and inveighed against her as a murderer and an adulteress. The fearful bitterness of his feelings against Mary are shown in the following extracts:—

"It has been objected to me," said Knox, "that I have ceased to pray for my sovereign, and have used railing imprecations against her. Sovereign to me she is not; neither am I bound to pray for her in this place.—As to imprecations made against her, I have willingly confessed that I have desired, and in my heart desire, that God of his mercy, for the comfort of his poor flock within this realm, will oppose his power to her pride, and confound her and her flatterers and assisters in impiety. I praise my God, he of his mercy hath not disappointed me of my just prayer: let them call it imprecation, or execration, as pleases them. I am further accused, that I speak of their sovereign, mine she is not, as that she were reprobate, affirming that she cannot repent. Whereto I answer, that the accuser is a calumniator and a manifest liar, for he is not able to prove that at any time I have said that she could not repent; but I have said, and yet say, that pride and repentance abide not in one heart of any long continuance. What I have spoken against the adultery, against the murders, against the pride, and against the idolatry, of this wicked woman, I have spoken not as one that entered into God's secret counsel, but being one, of God's great mercy, called to preach according to his blessed will, revealed in his word, I have oftener than once pronounced the threatenings of his law against such as have been of counsel, knowledge, assistance, or consent, that innocent blood should be shed. And this same thing I have pronounced against all and sundry that go about to maintain that wicked woman, and the band of those murderers, that they suffer not the death according to his word, that the plague may be taken away from this land, which shall never be, so long as she and they remain unpunished, according to the sentence of God's law."—*Tytler*, vol. vii. pp. 286, 287.

When he who had consented to and joined himself with the murderers of Beaton, and though not act and part in the death of Rizzio, yet so cognizant of the deed and involved in the tragedy as to fly to hiding for fear of punishment, could utter such open denunciations against Mary, we are well prepared for the part which the reformer took in the secret plot of our Elizabeth to have Mary put to death, by covert means, in Scotland. The facts seem these:—when the news arrived in England of the horrible massacre of St. Bartholomew, Elizabeth was readily persuaded by her councillors, that, as long as Mary remained in England as the rallying point of the Roman Catholics, her life and her throne were in daily and imminent danger. She had, however, publicly declared that there was no evidence to convict, or even to bring to trial, the imprisoned queen for the murder of her husband. To put her to death without trial in England, she dared not. A scheme was therefore concocted: Killigrew was to proceed to Scotland, and so to work upon Mar and Morton as to lead them to demand of Elizabeth the restoration of Mary; to which demand the English queen was to accede on the express condition

of Mary's being immediately put to death, either by fair or foul means. Besides persuading Morton and Mar to make the demand, and hiring a proper person to effect the assassination, if such was to be the deed, it was incumbent on Killigrew to obtain some one who could so prepare the minds of the Scotch by previous preaching and teaching, as to ensure the nation's acquiescence in any extreme course against their unhappy sovereign. For the first point, Killigrew sounded Morton; for the second, he secured the ready hand of Nicholas Elphinston; for the last, he consorted with Knox, now so feeble, that he could hardly walk or be heard in the pulpit. "I trust," said Killigrew, in a letter to Cecil and Leicester, "I trust to satisfy Morton; and as for John Knox, that thing, as you may see by my letter to Mr. Secretary, is done, and doing daily; the people in general are well bent to England, abhorring the fact in France, and fearing their tyranny." One of Knox's acts in favour of Elizabeth's scheme was, the convention of "the professors of true religion," to consult upon the dangers resulting from the conspiracies of the papists: this act Killigrew deemed important. That Morton and the regent consented, there cannot now be a doubt,—Killigrew's letters are too clear on the subject: whether Knox was further implicated than as a preparer of the people for their acquiescence in the deed, depends on whether or not he was one of the "two ministers," who, as Killigrew wrote, were "equally hot and earnestly bent on the matter with Morton." Although feeble, and with one foot in the grave, Knox, the envoy assures us, was "as active as ever;" we have seen his previous conduct in deeds of assassination, we have heard his open wishes for the death of Mary,—he may have been one of the ministers alluded to. But yet, again, the evidence is but slight,—give the old man the benefit of the doubt. The old man was indeed on the brink of the grave; before the scheme could be matured, Mar died, and the day that saw the election of Morton to the regency, witnessed the death of the leader of the Reformation, John Knox. We think it has been shown that Knox was neither a great nor a good man; if an unwearied course of agitation for that cause which he deemed true can claim this title for him, we must admit his title. But even on this moderate scale, his avowed principle of justifying the means by the end, must go far to destroy the claim; and when to this we add his plain lack of christian courage—his fierce, unrelenting, inconsistent, and unscrupulous conduct and sayings,—though we may clear him of the charge of venality, we cannot admit his claim to goodness or greatness. Did he not fear the great when they were powerful? had the pomp of the mitre, as Mr. Tytler says, and the revenues of the wealthiest diocese no attractions for one who assured Killigrew, that it was not Lord Burleigh's fault that he was not a great bishop in England? Was it the act of an honest man, one who daily witnessed against the so-called pious frauds of the Romanists, to clothe the secret information which his deep entanglement in every kind of plot afforded him, in such a prophetic form as to countenance the

claim of inspiration for the dying preacher? Amid prayers, ejaculations, and tears, he fell asleep, expiring without a struggle.

Soon after the death of Knox, the parliament assembled in the capital, and when Morton had been confirmed in his place by the estates of the realm, the attention of the meeting was turned to the state of religion.

"In this parliament a conference took place between the kirk and certain commissioners appointed by the three estates, in which an important ecclesiastical measure was carried. This was, the confirmation of that order for the election of bishops, which had been drawn up in the book of discipline, devised at Leith many years before. The change amounted to nothing less than the establishment of episcopacy in the Scottish Church. It was decided, that the title and office of archbishop and bishop should be continued, as in the time which preceded the Reformation, and that a spiritual jurisdiction should be exercised by the bishops in their respective dioceses. It was determined that all abbots, priors, and other inferior prelates who were presented to benefices, should be tried by the bishop, or superintendent of the diocese, concerning their fitness to represent the Church in parliament, and that to such bishoprics as were presently void, or which should become vacant, the king and regent should take care to recommend qualified persons, whose election should be made by the chapters of their cathedral churches. It was also ordered, that all benefices with cure under prelaties, should be disposed of to ministers, who should receive ordination from the bishop of the diocese, upon their taking an oath to recognise the authority of the king, and to pay canonical obedience to their ordinary."—*Tytler*, vol. vii. pp. 336, 337.

Whilst the estates were settling the affairs of the Church, the guns of the castle were sending their bullets against the bulwark that defended the houses of parliament, crying out open-mouthed against the establishment of an anti-papal Church. But a short time intervened, ere the Castilians, as the queen's party were termed, surrendered their stronghold; and Scotland, being once more at peace, the regent Morton addressed himself with energy and success to reduce to order his harassed kingdom. Successful as Morton was in restoring security and order, and maintaining the authority of the laws, his avarice soon blew into flame the smothered fire. The regent longed for the patrimony of the clergy. With great address he persuaded them to resign their emoluments into his hands; emoluments now, as he said, very fluctuating, and often in arrear, but under his guidance to be certain. If he failed, he was to restore their possessions. Eager to increase their pay, the clergy embraced the proposal, surrendered their benefices, and soon found that the regent's scheme was to combine cures, and to allot to the ministers the smallest pittance, some forty pounds Scots, and to seize for his own use the surplus. "Give us back our possessions," said the ministers: "Wait," said the regent; and when the claims became too frequent and loud to be put by with such an answer, the ministers were peremptorily told that the appointment of stipends ought properly to belong to the regent and council.

—— "Quærenda pecunia primum,
Virtus post nummos,"

was the text from which the regent preached, and the principle on which he acted, making one more step in that system of sacrilege which the reformers themselves had introduced when they first seized *vi et armis* on the possessions of the ancient clergy, and had gradually carried out in the hopes of securing to themselves greater wealth. They were, however, favoured with numerous comrades in misfortune. Every one who had remained in the capital during the late troubles was a rebel, ergo he must pay for the pleasure of resisting the king's authority. Protestants eating flesh in Lent must pay their fines: to have a full purse and undergo a heavy fine for the benefit of the regent and his friends, were now become synonymous terms; and the legal machinery was only too well adapted to the fulfilment of the regent's desires.

Whilst in the pursuit of pensions from Elizabeth, and money from every available quarter, day by day Morton lost ground with the nation, and could no longer look for the support of the middle or lower classes in the state. The merchants of the capital had suffered grievously from his exactions, and scrupled not to say that the people's hands, that had set him up, would, unless he changed his measures, as surely pull him down again. The idol, too, of the reformers was at war with his own worshippers.

"To all these causes of discontent," says Mr. Tytler, "must be added his quarrel with the kirk, and the soreness arising out of his recent establishment of episcopacy. This had given mortal offence to some of the leading ministers, who considered the appointment of bishops, abbots, and other (*Roman Catholic*?) dignitaries to be an unchristian and heterodox practice, utterly at variance with the great principles of their Reformation. They arraigned, and with justice, as far as regarded the regent, the selfish and venal feelings which had led to the preservation of this *alleged* relic of popery. It was evident, they said, that avarice, and not religion, was at the root of the whole. The nobles and the laity had already seized a large portion of the Church lands; and their greedy eyes still coveted more. These prizes they were determined to retain; whilst the poor ministers who laboured in the vineyard, and to whom the thirds of the benefices had been assigned, found this a nominal provision, and were unable, with their utmost efforts, to extract a pittance from the collectors; the whole of the rents finding their way into the purses of the regent and his favourites. And how utterly ridiculous (we presume they said) was this last settlement of the bishops! Was it not notorious that the see attached to the primacy of St. Andrews belonged, in reality, to Morton himself?—that there was a secret agreement, a nefarious collusion, between him and the prelate, his own near relative, whom he had placed in it? Was it not easy to see that the chief purpose of this ecclesiastical office was to enable the regent more readily and decently to suck out the riches of the benefice, as in the north country the farmers would sometimes stuff a calf's skin, called there a *Tulchan*, and set it up before a cow to make her give milk more willingly? What were all these bishops, and abbots, and priests, whom they now heard so much about, but mere Tulchans—men of straw—clerical calves, set up by the nobility to facilitate their own simoniacal operations?"—*Tytler*, vol. viii. pp. 20, 21.

The popular eloquence and rude humour with which these points were urged by the preachers soon worked its desired effect, namely,

to discontent the people not only with the regent's bishops, for that was but the excuse, but with episcopacy in general. And whilst Morton increased the popularity of the ministers by the declaration that there would be no peace until some of them were hanged; Andrew Melvill, who had been educated at Geneva, in the strictest Calvinistic principles, returned at this crisis, to influence the contest, by his keen sarcasm, cold Calvinism, and severe republicanism. Influenced by Melvill, Durie, one of the leading ministers, began openly to agitate the question, whether the office of a bishop was agreeable to the true principles of Church government, as contained in the Scriptures. And after some debates, a purely presbyterian form of Church polity was concocted by some of the ministers, forwarded to the regent, and by him with unwonted courtesy referred to the council, and only smothered at its birth by the new troubles into which the country was suddenly plunged by the coalition of Athole and Argyle against the power of the regent. In a short time, as Randolph wrote to his friend Killigrew, "all the devils were stirring and in great rage in the country—the regent discharged, the country broken, and the chancellor slain by the Earl of Crawford." No sooner was this temporary revolution completed by the appointment of the council of twelve, than the kirk renewed their attempts to reform the book of Church polity. The revised scheme was to be laid before the king and council; and the general assembly determined, in order to give a side blow at episcopacy, under the arm of the late appointments, that no see—owing, as they said, to the great corruption already visible in the state of bishops—should be filled up until the next meeting of this body. The counter revolution, by which Morton recovered his power, though not his title, for a time delayed the presentation of their scheme. At length the plan was presented, and in 1579, shortly after the sudden death of Athole, the late opponent of Morton, the general assembly, when meeting at Edinburgh, were requested by the young king, by letter, to abstain from debating upon the matters relating to Church polity, which they had referred to the king and the estates, under the plea of the almost immediate meeting of parliament for the consideration of these matters.

"The assembly having taken this royal letter into consideration, in its turn appointed a committee of their brethren,—the principal of whom were Erskine of Dun, Duncanson the king's minister, and Andrew Melvill, to wait upon the king, with some requests to which they besought his attention. These were—that he would interdict all parents, under heavy penalties, from sending their children to be educated at the university of Paris, or other foreign colleges professing papistry; that he would cause the university of St. Andrew's, some of whose professors had recently left the Protestant communion, to be reformed in all its colleges and foundations; and take order for the banishment of Jesuits, whom the assembly denominated '*the pestilent dregs of a most detestable idolatry.*' They further besought him to proceed to a further conference upon such points of Church policy as had been left undetermined at the late conference at Stirling, and to desist

from controlling or suspending by his royal letters any decrees of the general assembly."—*Tytler*, vol. viii. pp. 48, 49.

To these moderate demands and charitable requests the king was pleased not to consent. Not long after this, Monsieur D'Aubigny, the future earl of Lennox, arrived at the court of James, and for a time reconciled Morton and the ministers. To the former D'Aubigny was a formidable rival in the affections of the king; as such he was his enemy, and Morton's hate was bitter. To the ministers, the young peer was a Romanist—a secret emissary of the pope—a friend of the Guises, newly arrived with forty thousand crowns to buy up the protestant religion. Hence the pulpits rang with denunciations of the dark designs of popery, and Morton once more was the friend of the ministers. Gradually, as the power of the new favourite became superior to that of Morton, they forgot their old disputes with the late regent, lest a more terrible one than even a "demoniacal episcopalian" should become supreme in the person of "a papist earl of Lennox." Without distinctly charging D'Aubigny with having changed his religion for the sake of securing his political power, we cannot close our eyes to the fact, that, at the moment when he hinted at the change, it was necessary, absolutely necessary, in some way to check the increasing popularity of Morton with the powerful leaders of the kirk, and also to the ruinous effect which his after-change to protestantism worked on the fortunes of his rival. After this event the choice of the ministers was difficult. On the one hand was a converted papist favourite rising, if not already risen, into power, wealthy, liberal, plausible, and likely to be willing to concede much for the support of the kirk: but still he was a converted papist—a friend of the treacherous Guise. On the other side was the rapacious Morton, with whom their late most bitter quarrels had been; a man no longer in power, and who, though he might certainly be brought to terms for assistance, must be forced into power, and might, after all, once more turn round upon his supporters. In this dilemma, whilst they did not desert Morton, the ministers withdrew much of their support from his cause, became far more temperate in their preaching, and without gaining friends on either side, paved the way to the death of the late regent and the supremacy of Lennox.

At length Morton fell, and the power was concentrated in the hands of Lennox and the new earl of Arran, the influence of France was revived, and the intrigues of the friends of the queen and her religion renewed. And now those who, if they had not promoted, yet had consented to the fall of Morton, began to reap the fruits of their crooked policy: professions were now forgotten; the highest place had been gained; and the ladder was only in the way.

"The prospects of the protestant lords, and of the more zealous ministers, were proportionably overclouded; the faction in the interest of England was thrown into despair; and reports of the most gloomy kind began to circulate through the country. It was said, that religion was on the point of being altered; that the king would marry a princess of the house of Lorraine; that

the Duke of Guise had already written to him in the most friendly terms; and now, for the first time, had condescended to call him king. The conduct of Lennox was calculated to confirm rather than to mitigate these suspicions. He professed, indeed, an earnest desire to maintain amicable relations with England; and had written to this effect to the earl of Leicester . . . but he had forgotten his friendly professions to the presbyterians. The ministers of the kirk, who had congratulated themselves as the instruments of his conversion, were treated with coldness; and it was soon discovered that he had warmly espoused the king's opinions with regard to episcopacy, and was ready to second, to his utmost ability, the efforts of the monarch, for its complete establishment in his dominions."—*Tytler*, vol. viii. pp. 85, 86.

Although we have determined to make no allusion, if possible, to the political events of the time connected with the imprisonment and death of the Queen of Scots, yet we must here, in order better to understand the rising quarrel between episcopacy and presbyterianism, mention, that in this year, 1581, the "association" was mooted, by which James was to resign his crown into the hands of his mother, which she was to re-transmit to him, relieving herself from all active duties of government; by these means James's recognition as king by the European powers was to be effected. It was some secret rumours of this association that tended to inflame the minds of the members of the general assembly when they met on the case of Montgomery.

The struggle between episcopacy and presbyterianism was now assuming a most determined and obstinate form. On the one side was the king and his own chaplains, the heads of the church, Lennox, Arran, and the largest portion of the nobility. Against them were the burghers and lower classes, led by the great body of the lower clergy. Already had the general assembly recognised, as their second book of discipline, the Platform of Ecclesiastical Government, as drawn up by Melvill; but no sanction had been given by the parliament. At this juncture, Lennox persuaded the king to appoint one Montgomery, a man of very questionable character, to the vacant bishopric of Glasgow. The recommendation was doubtless simoniacal. Montgomery resigned the temporalities of his see to the duke of Lennox, and remained content with a small stipend. To the censure which was passed on him by the ministers, he remonstrated, and being supported by the king, refused to obey the interdict which they pronounced against his accepting the bishopric. This affair, added to the report of the secret "association," the arrival of missionary priests in Scotland, and the increasing influence of Lennox over his royal master, caused the general assembly to meet in great excitement; articles against Montgomery were drawn; the matters of accusation were gone into;—much was found frivolous; enough however remained, in the eyes of the assembly, to justify an injunction to continue in his cure at Stirling, and to abandon all thoughts of his bishopric.

At the same time the ministers did not forget their old trade of plotting, and they ceased not to inflame the nobles against Lennox,

and to tempt them, by preaching and private exhortation, to wrest the king from the hands of the "foreign duke." The way in which they worked on their fears and expectations is shown in the conversation of Davison, the minister of Libberton, with Gowrie. He hinted the danger of that noble's head for the murder of Rizzio, if matters went forward: again he railed at the unworthiness of the Scottish nobles. "They would not," said he, "in other times have suffered the king to lie alone in Dalkeith with a stranger, whilst the whole realm is going to confusion; and yet," he added, "the matter might be reformed well enough with quietness, if the noblemen would do their duty."

"Nor were these warnings and denunciations," says our historian, "confined to the nobility. The young king, when sitting in his private chamber in the palace of Stirling, received an admonition quite as solemn as any delivered to his subjects. Mr. John Davison, along with Duncanson, the royal chaplain, and Mr. Peter Young, entered the apartment; and Davison, after pointing out the dreadful state of the country, exhorted him to put away those evil counsellors who were so fast bringing ruin upon the common weal and his own soul. 'My liege,' said he, 'at this present, there are three jewels in this realm precious to all good men—religion, the commonwealth, and your grace's person. Into what a horrible confusion the two first have fallen all men are witness; but as to the third, your grace hath need to beware, not only of the common hypocrites and flatterers, but more especially of two sorts of men: first, such as opposed your grace in your minority; whereby they have committed offences for which they must yet answer to the laws, and therefore must needs fear the king. Remember the saying, *Multis terribilis, caveto multos*. The second sort are those who are conjured enemies to religion. If,' he concluded, 'your grace would call to you such godly men as I could name, they would soon show you whom they think to be included in these two ranks.'" — *Tytler*, vol. viii. pp. 94, 95.

The attempt, however, failed: James, with his accustomed shrewdness, admitted that the counsel was good, hurried off to some other subject, and dismissed the ministers.

Montgomery had recourse to violence: heading a company of the royal guard, he entered the church at Glasgow, and endeavoured to expel the preacher from his place. The presbytery resisted, were summoned before the king, declined the judgment of their sovereign; and when James commanded them to receive the bishop, and warned them of the consequences of a refusal, Durie declared that one consequence would be the excommunication of Montgomery. This threat frightened the bishop, and a temporary peace followed. Neither party wished for peace, well aware that the contest was not about Montgomery, but a warfare between episcopacy and presbyterianism, and confident in their strength; the one trusting in the lower classes and the rapidly increasing power of the burghs, the other in the power of the king and the countenance of the nobility. Flushed with the success which had rewarded their attack on Morton, the episcopal party led the way in breaking the truce. Montgomery was soon persuaded to renew his attempt to regain his bishopric by

force, and the ministers, taking advantage of the coming of the master stabler of the duke of Guise, with a present of horses to the king, united in one outcry the partaker in St. Bartholomew and the Bishop of Glasgow.

Durie, with his accustomed violence, hastened to Arran's castle at Kinneil, where James was to receive the duke's envoy,—openly insulted the messenger as he passed him in the garden,—rebuked his sovereign for receiving presents from “that cruel murderer of the saints,”—bade him beware whom he married,—and called upon him “not to listen to such ambassadors of the devil, sent to allure him from his religion:” rendered doubly angry by the cool reply of James, Durie hastened to Edinburgh, and rested not until he had set the pulpit to work against Lennox, the queen-mother, the profligacy of the court, and his old enemies, the devil and the pope. The council summoned the clerical libeller, ordered him to quit the city, and commanded the magistrates to carry the sentence into execution. The ministers excommunicated Montgomery, called upon the people to weep for their sins, and fight for their religion. At one time the preacher wept and lamented, at another he breathed death and defiance. And while one christian preacher lamented that in Durie the golden link of the ministry was broken, Davison, the *petit diable*, as Lennox called him, bade them take courage, because “God would dash the devil in his own devices.”

The assembly of the church met: Andrew Melvill took the words of Timothy as to the heresies of the latter days as his text, and roared from the pulpit against king, pope, and devil. The weapon raised against them he called “the bloody gully of absolute power—springing of course from the pope—used against the Saviour himself.” The establishment of episcopacy, in his eyes, was “the plucking the crown from the brow, and wrenching the sceptre from the hands, of Christ himself.” After such an appeal, we are astonished any moderation was shown by the assembly. The provost and magistrates contended that they must execute the law; some of the ministers proposed a remonstrance to the king; but Davison openly declared the king had no power to remove Durie from his flock.

“‘Ye talk,’ he said, ‘of reponing John Durie. Will ye become suppliants for reinstating him whom the king had no power to displace; albeit his foolish flock have yielded?’ At this Sir James Balfour started to his feet, and fixed his eyes sternly on the speaker. Such a man was not likely to overawe the bold minister; and he undauntedly continued, ‘Tell me what flesh may or can displace the Great King’s ambassador, so long as he keeps within the bounds of his commission?’ Saying this, he left the assembly in great heat, perceiving that the question would be carried against him. . . It was determined that Durie should submit, if the magistrates, who belonged to his flock, insisted. They did so; and that very evening he was charged not only to depart from the town, but not to reside within the freedom and bounds of the city. About nine o’clock the same night, he was seen taking his way through the principal street of the city, accompanied by two notaries, and a small band of his brethren. On reaching the market cross, he directed the notaries to read a written protestation, in which he attested the

sincerity of his life and doctrine, and declared that, although he obeyed the sentence of banishment, no mortal power could prevent him from preaching the word. Upon this, placing a piece of money in the hands of the notaries, he took instruments, as it was termed; and during the ceremony, Davison, who stood by his side, broke into threats and lamentations. 'I, too, must take instruments,' cried he, 'and this I protest is the most sorrowful sight these eyes ever rested on—a shepherd removed by his own flock, to pleasure flesh and blood, and because he has spoken the truth. But plague and fearful judgments will alight on the inventors.' All this, however, passed away quietly, except on the part of the speakers; and the denunciations of the minister appear to have met with little sympathy. A shoemaker's wife in the crowd cried out, that 'if any would cast stones at him she would help.' A bystander also was heard to whisper to his neighbour, looking with scorn on the two protesters: 'if I durst, I would take instruments that ye are both knaves.'—*Tytler*, vol. viii. pp. 101, 102.

The party of the ministers was evidently losing caste. Montgomery had been reinstated, the assembly interdicted from interfering, and only allowed to present to the king a list of their grievances. This opportunity, however, was not to be neglected. The articles of grievance were presented. In them, obedience to the king was unequivocally separated from submission to the Church, and they complained that evil counsellors had induced his majesty to assume the spiritual authority that belongs to Christ alone. "Who dare sign these treasonable articles?" demanded Arran, when the deputies entered the presence-chamber. "We dare, and will render our lives for the cause," responded Melvill, as he approached the table and affixed his signature to the "Griefs:" his companions followed him; Arran and Lennox were abashed, the king silent, the conference ended peacefully. Not content to trust to their petition, the ministers fostered the great plot of Gowrie, "the band made among the noblemen that were enterprised against Dobany." England supported the conspirators, and the headlong conduct of Lennox matured the, as yet, vague schemes of his opponents. The renewed attempt of Montgomery to brave the power of the assembly united the ministers and the lower orders against him and his patron Lennox; the revelation by Bowes of the intentions of Lennox of throwing himself on the aid of France, suddenly attacking Gowrie, Mar, and Glencairn, and banishing the leaders of the presbyterian party, united the ministers and the nobles. No time was to be lost; "They must act," said Bowes, "or hang." Suddenly the forces of the conspirators were gathered, the king was seized at Ruthven, detained in honourable confinement, Arran was in the hands of his opponents, and the power of Lennox attacked and broken. The nobles had done their part, it was now for the ministers to perform theirs. Once more the pulpits teemed with invectives.

"'It was true,' said Lawson in his sermon, 'that these two barons [Lennox and Arran] had subscribed the confession of faith, professed the true religion, and communicated with their brethren at the Lord's Table; but their deeds testified that they were utter enemies of the truth. Had they not violated discipline, despised the solemn sentence of excommunication, set up Tulchan bishops, and traduced the most godly of the nobility and

ministry? And as for this duke of Lennox, what had been his practices since the day he came amongst them? with what taxes had he burthened the commonwealth, to sustain his intolerable pride! what vanity in apparel, what looseness in manners, what superfluity in banqueting, what fruits and follies of French growth had he not imported into their simple country! Well might they be thankful; well praise God for their delivery from what was to have been executed the next Tuesday. Well did it become Edinburgh to take up the song of the Psalmist—*Laqueus contritus est, et nos liberati sumus.*”—*Tytler*, vol. viii. p. 112.

The king was eager to escape; but Lennox was irresolute, strove to make terms with his opponents, wavered, and was forced to leave the kingdom. All was now joy and exultation with the Ruthven lords, and their friends, the ministers. The banished Durie came back to his church a conqueror in triumph, preceded by thousands singing psalms before their conquering preacher. Gowrie and his associates were in full power, Arran strictly confined, and the presbyterians commanded to send in their grievances for immediate redress. Treachery on the part of Archibald Douglas disclosed the secrets of the famous “association,”—added one more coal to the fire, one more subject on which the pulpits might ring with abuse against the imprisoned queen. A lie in a good cause never hurt any of the ministers. When Lennox declared in his appeal and defence that the king was a captive, the conspirators, lords and ministers, insisted in their counter declaration, that “to say the king was detained against his will was a manifest lie, the contrary being known to all men.” Few words were more common in the mouths of the violent preachers than “Truth, truth;” yet the best and ablest of them, Buchanan, permitted party spirit to distort the truth in his cotemporary history.

The party of nobles having done their and the ministers’ work, sought from the assembly an open justification of their conduct. The ministers assented, and commanded that from every pulpit throughout the kingdom, the “Raid of Ruthven” should be justified; and the imminent perils from which they were pleased to say that act delivered religion, the state, and the king, should be explained by every minister to his congregation. A mere inculcation of their own views was not sufficient,—to justify rebellion and anarchy would not satisfy the assembly; so they instituted a rigid persecution of any one who should dare to think differently to them, and exercise his private judgment on a revolution fostered and defended by the assembly. They then took their friends to task; the same men whom Lawson in his sermon had styled *the most godly of the nobility*, were now warned by Davison of their sinful lives, their oaths, their lust, their oppression, and urged to show their repentance by returning the Church lands to their teachers, the godly ministers.

During the intrigues that followed the overthrow of Lennox, in which Elizabeth, the French ambassador, the ministers, and the two parties of the nobles endeavoured, with an utter disregard of means, to out-general their opponents, Scotland presented a curious scene.

James kept his own council, exercised his beloved king-craft, pretended to hate Lennox, and be reconciled to his new keepers and their violent measures, whilst he secretly intrigued for the recall of his favourite, the resumption of his liberty, the firm establishment of episcopacy, and the punishment of his enemies. The ministers were active: the emissary of anti-Christ was expelled in the person of Lennox, the king was in the hands of those who were too dependent on them to oppose their views, and it was their fault if he escaped through their negligence. But still they wanted a cause of grievance. De Menainville arrived as the ambassador from France. In a moment the pulpits began to roar against France as the stronghold of idolatry,—the French king, the tiger glutted with the blood of the saints; and when the ultra men could not carry their doctrine, that no ambassador was to be received from an idolatrous state, they united with the moderates in appointing a lecture-committee to wait on James with a solemn admonition. The interview was characteristic.

"On entering the royal cabinet, they found Gowrie, the justice-clerk, and other of the council, with the king, who thanked them for their advice, but observed 'that he was bound by the law of nations to use courtesy to all ambassadors. Should an envoy come from the Pope, or even from the Turk, still he must receive him.' This Lawson stoutly controverted; but the king not only maintained his point, but took occasion to blame the abuse with which this minister had assailed the French monarch. 'As for that,' said they, 'the priests speak worse of your grace in France, than we of the king of France in Scotland.' 'And must ye imitate them in evil?' retorted James. 'Not in evil,' was their answer, 'but in liberty. It is as fair for us to speak the truth boldly, as they boldly speak lies; and if we were silent, the chronicles would speak and reprove it.' 'Chronicles!' said James, 'ye write not histories when ye preach.' Upon which, Davison whispered in Lawson's ear, 'that preachers had more authority to declare the truth in preaching, than any historiographer in the world.' Gowrie then observed, 'that as hasty a riddance as might be should be got of the French ambassadors:' and the ministers took their leave."—*Tytler*, vol. viii. pp. 131, 132.

There was yet a greater grievance in store for the ministers;—"Sire," said De Menainville, "I am come from the Most Christian King of France, . . . and being an ambassador, and not a subject, I crave to be treated as such; and as I have food allotted for my body, so do I require to be allowed the food of my soul,—I mean the mass; which, if it is denied me, I may not suffer a christian prince's authority and embassy to be violated in my person." The request was granted; and on the succeeding Sabbath De Menainville was compared by Lawson to the blasphemous and railing Rabshakeh, and the French embassy to the mission of the king of Babylon. The king gave orders to the magistrates of the capital to give a farewell banquet to De la Molle Fenelon, about to return to France, and leave the negotiations to his colleague, De Menainville. To stay the feast, the ministers neither spared opprobrium nor abuse; they dared to call the cross of the order of St. Esprit, embroidered on Fenelon's knightly mantle, the badge of anti-Christ; they gloried in

their abuse of the holy emblem to prevent a banquet to a Romanist. When all their violence failed, they enjoined a fast. The king caroused, the people fasted; the ministers "cried out all evil, slanderous, and injurious words that could be spoken against France," "threatening with anathema and excommunication such citizens as should countenance the unhallowed feast."

We cannot wonder at the eagerness with which James counter-plotted to free himself from his captivity to so many masters, however we may disagree with the measures which he took to ensure his liberation. James deceived all parties: whilst he seemed to be following the wishes of Elizabeth, her ambassador was in perfect ignorance of the real state of things; and when, after Lennox's death, he assured Walsingham by John Colville, that "all things were quiet, and that the last work of God, in the duke's departure, had increased the friendly disposition of the king,"—whilst these letters were on their way to England, Gowrie's power was ruined; the king had thrown himself into the castle of St. Andrew's; the forces of the barons were disbanded; the king was once more his own master; Gowrie, Mar, and Angus, his late jailers, were in despair, and their colleague Arran—doubtless privy to the entire plot—returned to court, and soon resumed his ascendancy over his sovereign; the Raid of Ruthven was declared an act of treason, for which the penitent were to be pardoned, the refractory punished; and at the same time, the king's loving subjects were informed and ordered to believe that Lennox had died in the true faith, and forbidden either to be ignorant of the fact, or question its truth in speaking or in writing, in prose or rhyme. Such, after ten months' duration, was the bloodless overthrow of the Gowrie party. This attempt to silence the preachers produced a violent sermon from Lawson, his summons to appear at court and answer for the calumny, and a highly characteristic interview between the king and the small body of ministers who accompanied the preacher to Dummerline. We give the meeting at length, so characteristic is it of all parties concerned.

"The king entered, and whilst they rose and made their obeisance, James, to their astonishment, took not the slightest notice; but passing the throne, which all expected he was to occupy, sat down familiarly upon a little coffer, and 'eyed them all marvellous gravely, and they him, for the space of a quarter of an hour; none speaking a word, to the admiration of all beholders.' The scene intended to have been tragic and awful, was singularly comic; and this was increased when the monarch, without uttering a syllable, jumped up from his coffer, and 'glooming' upon them, walked out of the room. . . . Whilst they debated in perplexity, he (the king) relented in the cabinet, to which he had retired, and called them in. Pont then said they had come to warn him against alterations. 'I see none,' quickly rejoined the king, 'but there were some this time twelve-month,' (alluding to the seizure at Ruthven;) 'where were your warnings then?' 'Did we not admonish you at St. Johnston?' answered Pont: 'And were it not for our love to your grace,' interrupted David Ferguson, 'could we not easily have found another place to have spoken our minds than here?' This allusion to their license in the pulpit made the king bite his lip; and the storm was about to break out, when the same speaker threw oil upon the

waters, by casting in some merry speeches. His wit was of a homely and peculiar character. 'James,' he said, 'ought to hear him, if any, for he had demitted the crown in his favour. Was he not Ferguson, the son of Fergus, the first Scottish king? and had he not cheerfully resigned his title to his grace, as he was an honest man, and had possession?' 'Well,' said James, 'no other king in Europe would have borne at your hands what I have.' 'God forbid you should be like other European kings,' was the reply; 'what are they but murderers of the saints?—ye have another sort of up-bringing: but beware whom ye choose to be about you; for, helpless as ye were in your cradle, you are in deeper danger now.' 'I am a catholic king,' replied the monarch, 'and may choose my own advisers.' The word catholic was more than some of the ministers could digest, and would have led to an angry discussion, had not Ferguson again adroitly allayed their excited feelings. 'Yes, brethren,' said he, turning to them, 'he is a catholic king, that is, a universal king; and may choose his company, as David did in the hundred and first Psalm.' This was a master-stroke; for the king had recently translated this psalm into English metre, and Ferguson took occasion to commend his verses in the highest terms. They then again warned him against his present counsellors; and one of the ministers, stooping down, had the boldness to whisper in his ear, that there was no great wisdom in keeping his father's murderers and their posterity so near his person. Their last words were stern and solemn. 'Think not lightly, Sir,' said they, 'of our commission; and look well that your deeds agree with your promises, for we must damn sin in whoever it be found: nor is that face upon flesh that we may spare, in case we find rebellion to our God, whose ambassadors we are. Disregard not our threatenings; for there was never one yet in this realm, in the place where your grace is, who prospered after the ministers began to threaten him.' At this, the king was observed to smile, perhaps ironically, but he said nothing; and as they took their leave, he laid his hand familiarly on each.—*Tytler*, vol. viii. pp. 151—153.

The coldness and parsimony of Elizabeth effectually broke the power of the opponents of the late revolution, and enabled James to pursue his course without fear: he was determined that the Raid of Ruthven should bear its right name—treason; and he was not prepared to punish the nobles who had encountered the risk, and allow the ministers who had fostered and encouraged them, to remain unpunished. All he required was, a voluntary confession of their misdeeds. His mild endeavours were scouted by the preachers, who defied his threats, until the parliament having declared the act of Gowrie and his friends "a crime of high treason, of pernicious example, and meriting severe punishments," the king reiterated his intention of punishing the recusants with the severest penalties. On this, all the nobles but Gowrie, who had already obtained his pardon, fled the country. The ministers still were recusant. Durie denounced the proceedings from the pulpit, and only gave a qualified retraction when threatened with having his head set upon the west port of Edinburgh, whilst Melvill only escaped imprisonment by a hurried flight to Berwick; he declined the jurisdiction of the council, declared himself amenable to the presbytery alone for his sermons, and told the king "he perverted the laws of God and man." The flight of this bitter presbyterian gave a temporary peace to the Church. The commissioners of the assembly were willing to trust the king that he would consider and remedy their grievances, and

most of them were glad to be at peace on fair terms. The attempt, however, of Gowrie, Angus, and Mar, interrupted the peace; happily the faction was defeated; but, connected as the leaders were with the violent party in the ministry, it was more than probable that the ministers were implicated in the plot with their friends, the protestant nobles. The professed objects of the plot rendered this probable; the preservation of true religion, the maintenance of the word of God, were its professed ends. Three were summoned to court, obeyed, and escaped with a reprimand; Galloway of Perth, Carmichael of Haddington, were not to be found; after a time, they fled to England, together with Polwarth, Davison, and Melvill.

The presbyterian party were deserted on all sides. Elizabeth had only regarded them as a political party, and now that their power was sunk, neglected them, rather preferring to intrigue with Arran, than reinstate a class of men holding opinions on religion hateful to her own notions. The protestant nobles were ruined or banished; the common people were at heart their friends, but their power was as nothing to that of Arran and the royal party. To the conduct of the king and his minister towards the presbyterians, we will now confine the rest of this article, entirely neglecting the cotemporary intrigues of Elizabeth.

In May, 1584, the parliament met in Edinburgh, and passed some laws that carried dismay into the hearts of the presbyterians, "supplanting," as Davison said, "the government of the kirk." The king was to be supreme in all causes; it was treason to decline his judgment; every court, without his sanction, was illegal; slander against the king was forbidden from the pulpit, or criticisms on the wisdom of the council. The assemblies, general and provincial, were prohibited, and all ecclesiastical power was centered in the bishops. Montgomery was absolved from his excommunication; a commission granted to the archbishop of St. Andrew's to reform his university, and purge it of Melvill's doctrines; and Buchanan's History of Scotland, and work *De Jure Reginæ*, ordered to be brought to the secretary of state for reformation. These violent measures did not end here. The kirk party had suspected that they were in preparation, and had prepared a protest, which they sent by the hands of Lindsay, one of their moderate members. Before he could present it, he was seized in his own house, carried out of his bed, and imprisoned in the castle of Blackness. Such severity hardly intimidated the ministers. Pont and Balanequet openly protested against the late acts, when proclaimed at the cross, and then, having warned their flock against obedience, cared for their own lives by a hasty flight to Berwick. The exile and imprisonment of the ministers increased not a little the murmurs of the people; but the nobles were too busy in asking for the forfeited estates of their opponents, and the prelates too eager for the destruction of presbyterianism and the establishment of episcopacy, to listen to their complaints. Arran pressed on the work. Proclamation ordered that every minister

should give up the rental of his benefice, and no one receive a stipend who had not subscribed the new acts by which episcopacy was established; those who refused were banished. The primate Adamson was the chief actor among the clergy; a man so bent on purifying the pulpits of the presbyterian leaven, as to care little by what means he effected so good an end. The opposition he met with was violent in the extreme; his life was in constant danger; and his palace surrounded with an armed mob of students. Montgomery was nearly stoned in the streets by a mob of women and boys, that shouted after him as an "atheist dog—schismatic, excommunicate beast—unworthy to breathe or bear life."

"Some of the ministers, also, refusing to imitate the example of their brethren who had fled from their flocks, remained to brave the resentment of the court; and taking their lives in their hands, openly preached against the late acts, and declared their resolution not to obey them. The anathema of one of these, named Mr. John Hewson, minister of Cambuslang, has been preserved. It is more remarkable, certainly, for its courage than its charity; and may be taken as an example of the high puritan faction to which he belonged. Preaching in the Blackfriars at Edinburgh, on the text which declares the answer of St. Peter and St. Paul to the council of the Pharisees, he passed from the general application to the trials of the kirk at that moment, and broke out into these words:—*But what shall we say? there is an injunction now given by ane wicked godless council, to stop the mouths of the ministers from speaking of the truth; and sic a godless order made, as the like was never seen before. There is one heid of the kirk made; there being nae heid but Jesus Christ, nor cannot be. Slinking, and baggage heidis, an excommunicated sanger (singer) an excommunicate willane, wha sall never be obeyed here. We will acknowledge nae prince, nae magistrate, in teaching of the word; nor be bounden to nae injunctions, nor obey nae acts of parliament, nor nae other thing that is repugnant to the Word of God.—It is wicked, godless, and willane council the king has, and other godless persons, that inform his majesty wrongously, whereof there is aneugh about him. For my own part—I ken I will be noted. I regard not. What can the king get of me but my head and my blood. I sall never obey their injunctions, like as I request all faithful folk to do the like.*" The prediction was so far verified, that he was apprehended, and orders given to bring him to justice; but for some reason, not easily discovered, the trial did not take place."—*Tytler*, vol. viii. pp. 208, 209.

The intensity of religious feeling by which these times were characterised, is exemplified in the feverish enthusiasm that could create the dream of David Lindsay, in his prison at Blackness, and the faith that could convert the dream into a vision.

"Suddenly in the firmament there appeared a figure in the likeness of a man, of a glorious shape and surpassing brightness: the sun was above his head, the moon beneath his feet; and he seemed to stand in the midst of the stars. As the captive gazed, an angel alighted at the feet of this resplendent being, bearing in his right hand a red naked sword, and in his left a scroll; to whom the glorious shape seemed to give commandment;—upon which, the avenging angel, for so he now appeared to be, flew rapidly through the heavens, and lighted on the ramparts of a fortress; which Lindsay recognised as the castle of Edinburgh. Before its gate stood the Earl of Arran and his flagitious consort: the earl gazed in horror on the destroying minister, who waved his sword above his head; his countess smiling in derision, and mocking his fears. The scene then changed: the captive was

carried to an emmence, from which he looked down upon the land, with its wide fields, its cities and palaces. Suddenly the same terrible visitant appeared: a cry of lamentation arose from its inhabitants; fire fell from heaven on its devoted towns—the sword did its work—the rivers ran with blood—and the fields were covered with the dead. It was a fearful sight; but amidst its horrors, a little bell was heard; and within a church that had stood uninjured even in the flames, a remnant of the faithful assembled; to whom the angel uttered these words of awful admonition: ‘*Metuant justi. Iniquitatem fugite. Diligite justitiam et judicium, aut cito revertar et posteriora erunt pejora prioribus.*’” —*Tytler*, vol. viii. pp. 209-210.

At length the presbyterian party among the ministers followed the example of their noble friends, and submitted to the commands of the king. Compelled to subscribe or starve; forbidden to hold any intercourse with their exiled brethren; separated from those few banished lords who still espoused their cause; and prosecuted if they prayed for those who had fled; submission became general, and the presbyterian cause was at its lowest ebb. A letter from one of the exiles to a recusant brother, told how all the ministers betwixt Stirling and Berwick, all Lothian, and all Merse had subscribed, with but ten exceptions: the laird of Dun, the great lay champion of their cause, had not only seceded from them, but, as the letter said, “become a pest to the ministry of the north!” And stout John Durie, with all his taking of instruments and braw speeches, “had *cracked his curple*” at last, and closed his mouth. Craig, too, the friend, the coadjutor of Knox, and his colleague Brande, had submitted; the pulpits in Edinburgh were nearly silent—so great had been the defection. Such was the conclusion of the first struggle between episcopacy and presbyterianism in Scotland; by what means the one had been established, the other checked for a time, our narrative discloses.

Whenever Mr. Leigh’s work on the Babington Conspiracy should appear, we hope to enter into the interesting subject of the latter days of Mary of Scotland; till then we take our leave, with thanks to its industrious and able author, of this volume of the *History of Scotland*.

Poems, chiefly of Early and Late Years. By W. WORDSWORTH. Moxon. 1842.

The Pilgrim of Glencoe, and other Poems. By THOMAS CAMPBELL. Moxon. 1842.

Poems. By ALFRED TENNYSON. Moxon. 1842.

Poems from Eastern Sources: the Steadfast Prince, &c. By R. C. TRENCH. Moxon. 1842.

The Baptistery. By the REV. T. WILLIAMS, Author of "*The Cathedral.*" Rivingtons. 1841.

Poems. By the REV. T. WHYTEHEAD, M.A. Rivingtons. 1842.

The Progress of Religion: a Poem. By Sir A. EDMONSTONE. Burns. 1842.

Luther: a Poem. By the REV. R. MONTGOMERY, M.A. Baisler. 1842.

Luther, or, Rome and the Reformation. Seeley & Burnside. 1841.

OUR readers know how highly we estimate the genius of Mr. Trench, and are therefore, we doubt not, prepared to find us enforcing the claims of his last volume on their attentive study. Indeed, the grave and devout can hardly find among contemporary books a companion more to their mind than this, in which, learning, wisdom, and poetry, have gone hand in hand. Popular we do not expect it to become, for from popularity Mr. Trench has (we dare say consciously) precluded himself, by the adoption of a style, and the cultivation of certain tendencies with which the many will not and cannot sympathize.

As a poet, he is fervently admired by some, overlooked by numbers, and not understood by many, who are neither ill-educated, unintelligent, nor generally unpoetical. This latter phenomenon seems to require some explanation.

How comes it then, that a lover of poetry in general, and of Mr. Trench's poetry in particular, may press the claims of the latter warmly on a friend, as enthusiastic a votary of the beautiful as himself, as profoundly charmed with most of our great poets, and agreeing with him on most points of taste; and get but a cold response in this instance—find his friend altogether incapable of perceiving the charms to which he is so alive? Two causes seem to us to have more or less operation here.

In the first place, though there may be much, and seemingly equal, love of poetry in two persons, it may have exceedingly different grounds. There are many, who, with no deficiency of imagination, have yet but a faint perception of art, and no great delicacy in regard to its materials. For example, there may be but a dull sense of style, of the powers and the graces of language. If, along with this,

there be, what we may call a disproportionate *cleverness*, we shall very probably find the subject of such attributes incapable of much admiration for which he cannot straightway account. He may, indeed, be too much a denizen of the world of imagination, to demand in poetry argument, or valuable conclusions, or any other merit altogether alien to its nature; but when he cannot discover anything very striking in the thought, or ingenious in the invention, or forcible in the sentiment, he has no admiration to bestow. Another may be constituted with a keener sense of melody in sound, and grace in expression; and such an one will be charmed with the mere presence of one or both those qualities. Viewing poetry in the light in which we last month exhibited it, as the idealization of human utterance, words delightfully collocated are of themselves sufficient to attract him, even if at first he find no unusual thought, no stretch of the imagination, no ingenuity either in the plan or the illustration of the work.* Now this peculiar fascination is, to those who are alive to it, one great attraction in Mr. Trench. He is a great master of language. He can hardly write a line in which the collocation of the words is not delightful. Hence, as with many others, the first lines of his sonnets often rivet themselves on the memory, and twine round our hearts. His powers of expression too are great, and his versification, except under peculiar circumstances, on which we shall have occasion to touch by-and-by, very musical. To all, therefore, who have a keen sense, not merely of poetical thought, but of the materials and instruments of poetry, he presents himself with strong claims to the attention; though his thoughts are sometimes hid in so unpretending a guise, they so little appear in the imposing aspect of ingenuity, that their real depth and value may at first escape observation.

There is, too, another cause, unfortunately not less powerful. Mr. Trench is eminently—pre-eminently in the present generation, a religious poet; and to religious poetry many, alas! are dead, who are feelingly alive to all other. For while all true art is harmonious and complete in itself, and independent of adventitious aid, it yet demands, in order to its perception and enjoyment, that the contemplator should start in a sympathizing mood. The symmetry and beauty are complete in themselves, but only perceptible to those who are denizens of the world to which they belong. Coleridge has remarked of Herbert, that he “is a true poet, but a poet *sui generis*, the merit of whose poems will never be felt without a sympathy with the mind and character of the man. To appreciate this volume (The Temple), it is not enough that the reader possesses a cultivated judgment, classical taste, or even poetic sensibility, unless he be likewise a *Christian*, and both a zealous and orthodox, both a devout and a *devotional* Christian. But even this will not quite suffice. He must

* We are, of course, speaking only of first impressions, for we do not believe that such merit in the mere wording of a composition, whether in prose or verse, can exist without higher merits besides, which will reveal themselves to the student at last.

be an affectionate and dutiful child of the Church ; and from habit, conviction, and a constitutional predisposition to ceremoniousness, in piety as in manners, find her forms and ordinances aids to religion, not sources of formality." What is true of Herbert's, is true of all religious poetry, rightly so called. To come up to that character, it must not only be occupied with divine subjects, but its tone and pitch must be *worshipping*, not to be sympathized with, therefore, by one who has never been a worshipper. We remarked, on a former occasion, that "there is something in christian art that naturally is not more agreeable or palatable to us than Christianity itself is ; and Christianity must have taught us to aspire to that kind of perfection, of which the art only gives us the resemblance, before we can admire it in the copy ; or to experience the sentiments and emotions which the art seeks to express, before our sympathies can be excited by it."

It would, indeed, be somewhat unsafe to apply our relish for religious art as a test of our actual spiritual condition. A past and better state of the soul may have engendered in us a taste which survives its cause ; and therefore there may, we fear, be much delight in art distinctively christian, where the spirit is travelling a downward road. But we do not think there can be such delight where christian sentiment has been always unknown and unfelt ; and therefore there must be too many for whom some of our present author's choicest compositions possess no charm.

Mr. Trench's present volume is divided into two great sections, of which the first is formed by the Poems from Eastern Sources. It appears that this description applies to them in a very varying sense : "some," the author tells us, "are mere translations ; others have been modelled anew, and only such portions used of the originals as were adapted to my purpose ; of others, it is only the imagery and thought which are eastern, and these have been put together in new combinations ; while of others it is the story, and nothing more, which has been borrowed, it may be, from some prose source." On the whole, they make a very delightful collection, though the style seems to us too severely simple for such fanciful thoughts ; and Mr. Trench, in the love for this stern simplicity which he has acquired of late years, not merely curbs his imagination, but sometimes does violence to his naturally fine ear, and presents us with most indigestible lines. To the following extract, however, these remarks do not apply ; nor to the exceedingly graceful composition of which it is the conclusion, and of which we think it well to give some account before making our quotation. It is an allegory of very obvious interpretation, entitled, "The Banished Kings." The story is as follows :—A man is shipwrecked while asleep, borne on shore by a plank without having his slumbers broken, and, on awakening, finds around him "observant multitudes," who proclaim him their king, set him on a throne, array him in royal robes, offer him all homage, and surround him with every luxury. After a day of happiness he is accosted, while alone, by a sage, who explains to

him that he is king only for the present ; that a time must come when he will be banished, for—

“ ‘ Round this fair isle, though hidden from the eye
By mist and vapour, many islands lie :
Bare are their coasts, and dreary and forlorn,
And unto them the banish'd kings are borne ;
On each of these an exiled king doth mourn.
For when a new king comes, they bear away
The old, whom now no vassals more obey ;
Unhonour'd and unwilling he is sent
Unto his dreary island banishment,
While all who girt his throne with service true,
Now fall away from him, to serve the new.

“ ‘ What I have told thee lay betimes to heart,
And ere thy rule is ended, take thy part,
That thou hereafter on thine isle forlorn
Do not thy vanish'd kingdom vainly mourn,
When nothing of its pomp to thee remains,
On that bare shore, save only memory's pains.

“ ‘ Much, O my Prince! my words have thee distrest,
Thy head has sunk in sorrow on thy breast ;
Yet idle sorrow helps not—I will show
A nobler way, which shall true help bestow.
This counsel take—to others given in vain,
While no belief from them my words might gain.—
Know then, whilst thou art Monarch here, there stand
Helps for the future many at command.
Then, while thou canst, employ them to adorn
That island, whither thou must once be borne.
Unbuilt and waste and barren now that strand,
There gush no fountains from the thirsty sand,
No groves of palm-trees have been planted there,
Nor plants of odorous scent embalm that air,
While all alike have shunn'd to contemplate
That they should ever change their flattering state.
But make thou there provision of delight,
Till that which now so threatens, may invite ;
Bid there thy servants build up royal towers,
And change its barren sands to leafy bowers ;
Bid fountains there be hewn, and cause to bloom
Immortal amaranths, shedding rich perfume.
So when the world, which speaks thee now so fair,
And flatters so, again shall strip thee bare,
And sends thee naked forth in harshest wise,
Thou joyfully wilt seek thy Paradise.
There will not vex thee memories of the past,
While hope will heighten here the joys thou hast.
This do, while yet the power is in thine hand,
While thou hast helps so many at command.

“ Then raised the Prince his head with courage new,
And what the sage advised, prepared to do.
He ruled his realm with meekness, and meanwhile
He marvellously deck'd the chosen isle ;
Bade there his servants build up royal towers,
And change its barren sands to leafy bowers ;

Bade fountains there be hewn, and caused to bloom
 Immortal amaranths, shedding rich perfume.
 And when he long enough had kept his throne,
 To him sweet odours from that isle were blown :
 Then knew he that its gardens blooming were,
 And all the yearnings of his soul were there.
 Grief was it not to him, but joy, when they
 His crown and sceptre bade him quit one day ;
 When him his servants rudely did dismiss,
 'Twas not the sentence of his ended bliss,
 But pomp and power he cheerfully forsook,
 And to his isle a willing journey took,
 And found diviner pleasure on that shore,
 Than all his proudest state had known before."—Pp. 17—19.

But the second half of the volume, that entitled "The Stedfast Prince, and other Poems," is, to our minds, much the more delightful one. The longest composition it contains is that just named ; a tale of high heroic virtue, such as has never been surpassed ; told by the poet with consummate grace, and most appropriate and touching eloquence. It will bear no dismemberment, it must be read as a whole, or not at all ; and therefore do we content ourselves with strongly urging it on the attention of our readers.

The poem by which it is succeeded, "Orpheus and the Sirens," is the most brilliant in the volume. It originates in a valuable hint from Lord Bacon, *de Sapient. Veter.*, as to the moral of the fable in question. Mr. Trench has condensed it in the following sonnet, which we quote, in order to give our readers a clue to the meaning of our extracts from the longer poem, in which it is amplified.

SONNET.

"Ulysses, sailing by the Sirens' isle,
 Seal'd first his comrades' ears, then bade them fast
 Bind him with many a fetter to the mast,
 Lest those sweet voices should their souls beguile,
 And to their ruin flatter them, the while
 Their homeward bark was sailing swiftly past ;
 And thus the peril they behind them cast,
 Though chased by those weird voices many a mile.
 But yet a nobler cunning Orpheus used :
 No fetter he put on, nor stopp'd his ear,
 But ever, as he pass'd, sang high and clear
 The blisses of the Gods, their holy joys,
 And with diviner melody confused
 And marr'd earth's sweetest music to a noise."—P. 214.

We now proceed to the longer poem, in which Mr. Trench shakes off the restraint he has of late put upon his powers, gives free scope to his ear and his utterance, and writes in the ornate style of his first volume. He alludes, in a note, to his obligations to Pindar, the amount of which, as far as we have observed, is to be found in the following extracts, and, as will now be seen, leaves Mr. Trench sufficient praise on the score of originality.

ORPHEUS AND THE SIRENS.

- " High on the poop, with many a godlike peer,
With heroes and with kings, the flower of Greece,
That gathered at his word from far and near,
To snatch the guarded fleece,
- " Great Jason stood; nor ever from the soil
The anchor's brazen tooth unfastenèd,
Till, auspicing so his glorious toil,
From golden cup he shed
- " Libations to the Gods—to highest Jove—
To Waves and prospering Winds—to Night and Day—
To all, by whom befriended, they might prove
A favourable way.
- " With him the twins—one mortal, one divine—
Of Leda, and the Strength of Hercules;
And Tiphys, steersman through the perilous brine,
And many more with these:—
- " Great father, Peleus, of a greater son,
And Atalanta, martial queen, was here;
And that supreme Athenian, nobler none,
And Idmon, holy seer.
- " Nor Orpheus pass unnamed, though from the rest
Apart, he leaned upon that lyre divine,
Which once in heaven his glory should attest,
Set there a sacred sign.
- " But when auspicious thunders rolled on high,
Unto its chords and to his chant sublime
The joyful heroes, toiling manfully,
With measured strokes kept time.
- " Then when that keel divided first the waves,
Them Chiron cheered from Pelion's piny crown,
And wondering Sea-nymphs rose from ocean caves,
And all the Gods looked down.
- " The bark divine, itself instinct with life,
Went forth, and baffled Ocean's rudest shocks,
Escaping, though with pain and arduous strife,
The huge encountering rocks."

On their return they encounter the island of the Sirens, are charmed with their music, and would have been impelled to their ruin, had not Orpheus commenced drowning the earthly with his own heavenly music.

- " He singing, (for mere words were now in vain,
That melody so led all souls at will,)
Singing he played, and matched that earth-born strain
With music sweeter still.
- " Of holier joy he sang, more true delight,
In other happier isles for them reserved,
Who, faithful here, from constancy, and right,
And truth have never swerved;

- " How evermore the tempered ocean gales
 Breathe round those hidden islands of the blest,
 Steeped in the glory spread when daylight fails
 Far in the sacred West ;
- " How unto them, beyond our mortal night,
 Shines evermore in strength the golden day ;
 And meadows with purpureal roses bright
 Bloom round their feet alway ;
- " And plants of gold—some burn beneath the sea,
 And some, for garlands apt, the land doth bear,
 And lacks not many an incense-breathing tree,
 Enriching all that air.
- " Nor need is more, with sullen strength of hand
 To vex the stubborn earth, or plough the main ;
 They dwell apart, a calm heroic band,
 Nor tasting toil or pain.
- " Nor sang he only of unfading bowers,
 Where they a tearless, painless age fulfil,
 In fields Elysian spending blissful hours,
 Remote from every ill ;
- " But of pure gladness found in temperance high,
 In duty owned, and revered in awe,
 Of man's true freedom, that may only lie
 In servitude to law ;
- " And how 'twas given through virtue to aspire
 To golden seats in ever-calm abodes ;
 Of mortal men, admitted to the quire
 Of high immortal Gods.
- " He sang—a mighty melody divine,
 That woke deep echoes in the heart of each—
 Reminded whence they drew their royal line,
 And to what heights might reach.
- " And all the while they listened, them the speed
 Bore forward still of favouring wind and tide,
 That, when their ears were open to give heed
 To any sound beside,
- " The feeble echoes of that other lay,
 Which held awhile their senses thrall'd and bound,
 Were in the distance fading quite away,
 A dull, unheeded sound."

What a master Mr. Trench is of ornament, when he chooses to have recourse to it, may be seen from the following beautiful little dissuasive from *Byronism*, entitled "The Prize of Song."

- " Challenged by the haughty daughters
 Of the old Emathian king,
 Strove the Muses at the waters
 Of that Heliconian spring—
 Proved beside those hallowed fountains
 Unto whom the prize of song,
 Unto whom those streams and mountains
 Did of truest right belong.

" First those others in vexed numbers
 Mourned the rebel giant brood,
 Whom the earth's huge mass encumbers,
 Or who writhe, the vulture's food ;
 Mourned for earth-born power, which faileth
 Heaven to win by might and main ;
 Then, thrust back, for ever waileth,
 Gnawing its own heart in pain.

" Nature shuddered while she hearkened,
 Through her veins swift horror ran :
 Sun and stars, perturbed and darkened,
 To forsake their orbs began.
 Back the rivers fled ; the Ocean
 Howled upon a thousand shores,
 As it would with wild commotion
 Burst its everlasting doors.

" Hushed was not that stormy riot
 Till were heard the sacred Nine,
 Singing of the blissful quiet
 In the happy seats divine ;
 Singing of those thrones immortal,
 Whither struggling men attain,
 Passing humbly through the portal
 Of obedience, toil, and pain.

" At that melody symphonious
 Joy to Nature's heart was sent,
 And the spheres, again harmonious,
 Made sweet thunder as they went :
 Lightly moved, with pleasure dancing,
 Little hills and mountains high,—
 Helicon his head advancing,
 Till it almost touched the sky.

" —Thou whom once those Sisters holy
 On thy lonely path have met,
 And, thy front thou stooping lowly,
 There their sacred laurel set,
 Oh be thine, their mandate owning,
 Aye with them to win the prize,
 Reconciling and atoning
 With thy magic harmonies—

" An Arion thou, whose singing
 Rouses not a furious sea,
 Rather the sea-monsters bringing
 Servants to its melody ;—
 An Amphion, not with passion
 To set wild the builders' mind,
 But the mystic walls to fashion,
 And the stones in one to bind."

Our author has tried to adopt two exotics into English—the Spanish *assonant* rhymes, and the Persian Ghazel. The former consists in confining the rhyme to the vowel sounds, leaving the consonants to follow their own ways. Thus, *angel* and *raiment* are good *assonant* rhymes. Whatever may be thought of their applicability to English

verse, there will be no controversy, we apprehend, among readers of taste, as to the exceeding beauty of the poem in which Mr. Trench has made the experiment, and which is founded on an old apocryphal tradition.

THE OIL OF MERCY.

"Many beauteous spots the earth
Keepeth yet,—but brighter, fairer
Did that long-lost Eden show
Than the loveliest that remaineth :
So what marvel, when our Sire
Was from thence expelled, he waited
Lingering with a fond regret
Round those blessed happy places
Once his home, while innocence
Was his bright sufficient raiment ?
Long he lingered there, and saw
Up from dark abysmal spaces
Four strong rivers rushing ever :
Saw the mighty wall exalted
High as heaven, and on its heights
Glimpses of the fiery Angel.

"Long he lingered near, with hope
Which had never quite abated,
That one day the righteous sentence,
Dooming him to stern disgraces,
Should be disannulled, and he
In his first bliss reinstated.

"But when mortal pangs surprised him,
By an unseen foe assailed,
Seth he called, his dearest son,
Called him to his side, and faintly
Him addressed—'My son, thou knowest
Of what sufferings partaker,
Of what weariness and toil,
Of what sickness, pain, and danger
I have been, since that sad hour
That from Eden's precincts drove me.
But thou dost not know that God,
When to exile forth I farèd,
Houseless wanderer through the world,
Thus with gracious speech bespake me :
'—Though thou mayst not here continue
In these blessed happy places,
As before from pain exempt,
Suffering, toil, and mortal ailment,
Think not thou shalt therefore be
Of my loving care forsaken :
Rather shall that tree of life,
In the middle garden planted,
Once a precious balm distil,
Which to thee applied, thine ailments
Shall be all removed, and thou
Made of endless life partaker.'—
With these words he cheered me then,

Words that have remained engraven
On my bosom's tablets since.
Go then, dear my son, oh hasten
Unto Eden's guarded gate,
Tell thine errand to the Angel;
And that fiery sentinel
To the tree will guide thee safely,
Where it stands, aloft, alone,
In the garden's middle spaces:
Thence bring back that oil of mercy,
Ere my lamp of life be wasted.'

"When his father's feeble words
Seth had heard, at once he hastened,
Hoping to bring back that oil,
Ere the light had wholly faded
From his father's eyes, the lamp
Of his life had wholly wasted.
O'er the plain besprent with flowers,
With ten thousand colours painted
In that spring-time of the year,
By Thelassar on he hastened,
Made no pause, till Eden's wall
Rose an ever-verdant barrier,
High as heaven's great roof, that shines
With its bright carbuncles paven.
There the son of Adam paused,
For above him hung the Angel
In the middle air suspense,
With his swift sword glancing naked.
Down upon his face he fell
By the sun-bright vision dazed.
'Child of man'—these words he heard,
'Rise, and say what thing thou cravest?'

"All his father's need he told,
And how now his father waited,
In his mighty agony
For that medicine yearning greatly.
'But thou seekest' (this reply
Then he heard) 'thou seekest vainly
For that oil of mercy yet,
Nor will tears nor prayers avail thee.
Go then quickly back, and bring
These my words to him, *thy* parent,
Parent of the race of men.
He and they in faith and patience
Must abide, long years must be
Ere the precious fruit be gathered,
Ere the oil of mercy flow
From the blessed tree and sacred
In the Paradise of God:
Nor till then will be obtained
The strong medicine of life,
Healing every mortal ailment,
Nor thy sire till then be made
Of immortal life a sharer.
Fear not that his heart will sink
When these tidings back thou bearest,

Rather thou shalt straightway see
 All his fears and pangs abated,
 And by faith allayed to meekness
 Every wish and thought impatient.
 Hasten back then—thy return,
 Strongly yearning, he awaiteth :
 Hasten back then.—On the word
 To his father back he hastened,
 Found him waiting his return
 In his agony, his latest :
 Told him of what grace to come,
 Of what sure hope he was bearer—
 Saw him, when that word was spoke,
 Every fear and pang assuaged,
 And by faith allayed to meekness,
 Every wish and thought impatient,
 Like a child resign himself
 Unto sweet sleep, calm and painless."

Mr. Trench gives several specimens of the Ghazel, which strikes us as a very delightful arrangement of rhymes, and perfectly capable of adoption into English poetry. The poem consists of couplets, with the two lines composing the first of which rhyming together, and the second of every succeeding one continuing the same rhyme, the remaining first lines being all left free. The effect is that the first couplet gives as it were the pitch, and the rhyme continued in the second lines of the remaining ones falls upon the ear as a sort of burden to the song. Our readers may take the following specimen :—

THE FALCON.

" High didst thou once in honour stand,
 The falcon on a Prince's hand :
 " Thine eye, unhooded and unsealed,
 All depths of being pierced and scanned :
 " All worlds of space, from end to end,
 Thy never-wearièd pinion spanned.
 " O falcon of the spiritual heaven—
 Entangled in an earthly band,
 " While all too eagerly thy prey
 Pursuing in a lower land—
 " In hope abide;—thy Monarch yet
 For thy release shall give command,
 " And bid thee to resume again
 Thy place upon thy Monarch's hand."

We must now come to Mr. Williams, a writer in a very different style from those who have hitherto engaged our attention. As there is an Oxford school in divinity, so there would seem to have been lately an Oxford school in poetry. All the verses which have emanated from it betoken both intellectual power and accomplishments; no defect certainly of imagination, and so much purity and refinement

of sentiment, that they must needs have sufficient attraction to the lovers of poetry. With the exception, however, of the writer now before us, their performances have not been executed with a care proportionate to the other powers put forth in them; and in the case of their leader, Mr. Keble, there is often a very grievous want of melody. In this respect, Mr. Williams shows very advantageously among his brethren. He has a fine ear, and a great command both of gorgeous language and rich and varied rhythm. We are inclined to think that his taste has been formed not a little on the poetry of Shelley, which, with all its faults, moral and intellectual, can hardly be surpassed in respect of execution. Certainly, in reading Mr. Williams's verses, we are not unfrequently reminded of Shelley. In particular, the Ode on the Sacramental Hymn in the Cathedral is, in parts, very much as Shelley would have written, had he been a Christian, and had he taken up the subject. Indeed, if we allow ourselves to forget the meaning, which with both Shelley and Williams is much too easy, we might easily imagine the following stanzas to have come from the former.

" Men.

" Glory be to God on high,
Beyond where dwells the evening star
In his golden house afar;
Where upon the eternal noon
Never looked the silver moon;
Thro' innumerable skies
Multitudinous voices rise,
And in harmonious concord meet,
Around our Saviour's feet,
Beneath mysterious veils descending from His seat.

• • • • •

" Men.

" Glory be to God on high;
Angel faces stand aloof
On the starry temple roof;
Your bright-wing'd consistory
Round our altars we deem nigh;
Now, in awe and dread amaze,
From your crystal heights ye gaze;
And see the sun that lights you, sent
From your deep firmament,
And coming down with man to make his lowly tent.

" Angels.

" Peace be upon earth below;
Wisdom deep in sacred lore
Hides within her secret store,
Like the sweet soul of the lyre,
Slumbering in the silent wire;
But in Christ their blending tone,
In responsive union,

Rings out with solemn harmonies,
 The music of the skies,
 At whose heart-soothing sound the evil spirit flies.

• • • • •
 "Men.

"Glory be to God on high,
 Where, in bosom of all space,
 Sun and moon have found no place;
 Where lies the waveless, shoreless sea
 Of eternal clarity;
 Where the Saints have fled life's woes
 To their haven of repose,
 And earth beneath them as they soar,
 Releases'd for evermore,
 Seems but a wither'd leaf on some bright watery floor.

• • • • •
 "Men.

"Glory be to God on high,
 Where the armies of the skies,
 Stand in snowy galaxies,
 Fair as dreams, in bright platoon,
 Brighter than the Autumnal moon,
 Where many a wild avenue
 Draws afar the eager view;
 And worlds in darker distance sown,
 People the living zone,
 Like sparks that issue forth from Glory's burning throne.

"Angels.

"Peace be upon earth below,
 Where in visions half divine
 Sunsets part, and parting twine
 Bridal robes of earth and sky,
 Passing fair, tho' born to die;
 Where unearthly hues adorn
 The advance of rising morn;
 And dimly thro' the gates of earth,
 'Mid want, decay, and dearth,
 There wander embryo shapes which speak a heavenly birth."

The Cathedral, pp. 213—218.

It may seem a strange thing to say—but we think this resemblance between Shelley and Williams to be no accidental thing, but one proceeding from a considerable affinity, not merely in their tendencies, but in their creeds. On the former point, there will be no difficulty, since it is obvious at a glance that both are dreamy and indistinct. The assertion of the latter, however, will seem at first more than paradoxical. But let it be considered that Pantheism with all its evils has its fair and fascinating side, without which the Atheism it involves would have little attraction for some minds. It needs only a glance at Shelley's poetry to see this—to see how imaginative the doctrine of Spinoza can become in its applications; with what life it

invests the forms and shows around us. Is this fair and attractive feature of Pantheism, a delight which must necessarily be surrendered on embracing true Theism? We think not,—we believe that the sense of an encompassing presence of the spiritual is more attainable under a right faith in the living God, than by means of any substitute shadowed forth by the mind of man. The assertion of St. Paul, that “in Him we live and move and have our being”—that Christ “fillet all in all”—that there is “one God and Father of all, who is above all, and through all, and in us all”—these, and such as these, together with the Scripture hints at angelic agency in all parts of creation,*—an agency which, while it clothes every varied form of the world around us with life, is but the acting out of one all-wise and all-loving Will,—these, we say, supply us with all that is really tempting in pantheism—these enable us to hold no mere poetical fellowship with nature—make it no foolish dream to aspire after “communing with the glorious universe”—give us power to believe in and to exercise

“——— the one life within us, and abroad,
That meets all motion, and becomes its soul;
A light in sound, a sound like power in light,
Rhythm in all thought, and joyance everywhere.”

If this be so, it is easy to see how there should be not a little in Shelley, to which, in spite of the poet's intentions, it is quite possible to give a christian turn. Now Mr. Williams is, we think, precisely the man whose tendencies would impel him to such a work. Each thinker naturally sees and dwells on some one feature or phase of christian truth more than the rest; and that which has, we think, taken the firmest hold of Mr. Williams, (we are speaking of him as a thinker,) is precisely the point of contact between Pantheism and the Truth—that the shows of things are but the manifestations of pervading spiritual presence and life—that the world around us is not dead matter, but living reality, seen through the perspective of time and space—that spiritual being is alone substantial and enduring, and all besides but fleeting cloud and shadow—that

“The one remains, the many change and pass;
Heaven's light for ever shines, earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of eternity,
Until death tramples it to fragments.”

* “Though we may not venture on details, I think we may be bold to say that Scripture hints at a scheme of things involving neither polytheism nor pantheism, yet satisfying those feelings which have led men into both. It is impossible, I think, to doubt that the processes of nature are in the Old Testament ascribed to angelic agency. To discuss this subject at the length which its interest separately demands, would lead me far away from the matter immediately before me. But if any of my readers have mastered what is intended by the maintainers of the scheme to which I refer, they already know that it is a scheme in no way adverse, either to the existing discoveries, or further prosecution, of what we call natural science. Without in any way interfering with that, it fills creation with life, and represents even the material universe, the heavens and the host of them, the earth and the sea, the winds and the light, morning and evening, and all the rich procession of the seasons, as intelligently praising and glorifying God.”—*Brit. Mag.* Oct. 1842, page 405.

We do not, of course, at all class Mr. Williams with the poet whom we consider him to resemble. Though he has much in common with him,—as, for instance, much of the same dreamy imagination, with its attendant obscurity,—he is altogether on a smaller scale. His imagination is but a small cabinet, beside the lofty halls and vast spaces of Shelley's. And there is this rather serious difference between them in respect of obscurity—that while Mr. Shelley's main drift is sometimes wrapped in clouds, his individual images, though often violent, are generally clearly cut and of sharp outline, whereas a pale indistinctness characterises those of Mr. Williams. The one is a mirage—the other a mist. In the darkness of the one, there are clear stars and moonlight shadows, broad and well-defined—in the other, cloud all around, with the faint flickerings of lightning. And again, though Mr. Williams stands forth honourably distinguished among his friends by careful and successful execution, and though in style he often reminds us of Shelley, we must not be understood as saying that he at all comes up to the airy movement, and the golden melody of that great, though dangerous poet. Once more; though careful in respect of execution, he seems to us blamably negligent of the higher laws of art. His compositions very often have no formal, and we fear no internal unity, but go on, like the pattering of rain—we cannot foresee for how long—and then stop unexpectedly. This, when combined with such exceeding obscurity, makes it difficult, even for those who would be far from objecting to mysticism as such, to fix their attention on him, and also prevents his verses from dwelling in the memory. Let him remember that the imagination, when truly and energetically creative, imitates nature, and, like her, however perplexing may be the view presented by the blended objects as a whole, takes care to give distinct visual images, though she may all but refuse to vouchsafe the interpretation of them. So would he exercise his powers in a far more effective way than he does at present.

How far either the Cathedral or the Baptistery are gainers by their peculiar plans, beyond the obvious attraction of the plates, our readers must judge according to their peculiar tastes and tendencies. To us it seems that the fancy and the imagination cannot be each in vigorous exercise together or on the same subjects, a truth which, as our readers may remember, leads us to doubt how far the thought of symbolic instruction could have been the uppermost one in the minds of our great cathedral builders. Their works are too highly imaginative to have proceeded from men in whom what could not have been more than an exercise of the fancy was predominant.* And so we own the study of Mr. Williams's plates in the Baptistery is one which we are not very willing to undertake at the same time

* The same consideration is, we think, fatal to the so-called mystical interpretation of the Old Testament, as applied to the Psalms and the Prophets—that it is, for the reason assigned in the text, eminently unpoetical. As applied to sacred history, it is liable to still graver objections.

that we are in the mood for reading poetry, and rather disturbs than facilitates the effect of the writings which they accompany.

We must now give our readers some specimens of Mr. Williams's book. We will not answer for their understanding every part of the following little poem, for it has the usual fault of indistinctness, but still we think they will find it very pleasing, and certainly the thoughts have moved "harmonious numbers."

"There is a Font* within whose burnish'd face
The o'erarching pile itself reflected sleeps,
Columns, arch, roof, and all the hallow'd place,
Beauteously mirror'd in its marble deeps;
And holy Church within her vigil keeps;—
Thus round our Font on storied walls arise
Scenes that encompass Sion's holy steep,
Rivers of God, and sweet societies,
The mountain of our rest, and kingdom of the skies.

"Uncouth as pictur'd scenes, full often found
To blend with our first childhood's sweetest thought,
Quaint tablets rang'd some antique hearth around,
Blue Holland porcelain, all rudely wrought
Yet fair in childhood's eyes, and richly fraught
With character and scene of sacred lore:
And haply from such sights hath childhood bought
Her holiest wisdom, such as evermore
Mingle with manhood's soul, and colour fancy's store.

"Thus on the sides of our Baptismal cell
Are rang'd the varied scenes of our new birth,
And round our household hearth in vision dwell,
Weigh'd in the scale of their immortal worth;
As Angels may behold the things of earth.
They at the shapes of vice with horrors start;
And while to man appears but noisy mirth,
They see the struggles of the silent heart,
And gates of Heaven and Hell opening to bear their part.

"From sights and sounds of Day's too glaring light,
Thither shall Faith retire: this solemn gloom
Shall bring the starry choirs of Heaven to sight,
And shut out worldly thoughts; while in their room,
In this still twilight, silent as the tomb,
Shall come the shapes of holy Heaven, and hence
As moonlight gleams their lineaments illumine,
Beckon us on with ghostly eloquence,
In shapes half hid in shade, and half reveal'd to sense.

"Now fair unearthly forms obscurely gleam,
Now scenes of pilgrimage come forth to view,
And living semblances, as in a dream
Appear, and vanish, and appear anew
In varied combination, now pursue,
Now follow—some with buoyant wings, and arms
Celestial; beings whose effects we rue,
Come dismally to form in stern alarms,
Lying in wait for souls, and bent on mortal harms.

* At the Church of St. Ouen, at Rouen.

" This in the shadowy night when mortals sleep,
 And things most real with unreal blend,
 Heavenly with earthly, phantoms walk and weep,
 Yet bear divine significance, and end
 In holy truth : where'er our footsteps wend
 Come forms of eloquence from earth and sky,
 Pour'd on the scene the pilgrim to befriend,—
 To them who travel to the realms on high,
 All things are given to speak divine philosophy.

" From parable, or type, or living scene,
 Come speaking forms to people our blest well ;
 God's words and works are here responsive seen
 As in a twofold mirror, both to tell
 And speak the language of the Invisible :
 When Wisdom to the soul gives ears to hear,
 Nature becomes one living oracle,
 Whose Sibyl leaves need no interpreter
 But the understanding heart and the obedient ear.

" Hour after hour, like some melodious chime,
 Creation speaks Thee ; when Thou giv'st to see
 And read Thy lessons ; things of flying time
 Range themselves in their order while they flee
 To form Thy language, and to speak of Thee.
 Thou call'st them by their names, when through our night
 Like stars on watch they answer Here we be,
 And at Thy bidding give their cheerful light
 To speak unto Thy sons of things beyond the sight.

" This world is but Thy mirror, fram'd to teach
 Thy children of the Truth behind the veil ;
 Love's handmaids charm with beauty, charming preach,
 And preaching hurry by, bloom but to fail ;
 And all material things, so passing frail,
 Are but her handmaids walking in disguise :
 Upon their earthward side dark shades prevail,
 But on the side beheld by Heaven-taught eyes,
 There is a living light which their true Sun supplies.

" The Sun, which here below doth life afford,
 That lighteth all things, all things cherisheth,
 Is but the shadow of that living Word ;
 The winds and air which are our vital breath
 Speak Thy good Spirit, which to lose is death :
 Baptismal dowers are seen in those bright dews,
 Wherewith the Sun weaves Morn's illumin'd wreath,
 And showers, streams, lakes, their fresh'ning life diffuse ;—
 And Ocean's mighty voice proclaims the glorious news.

" Creation all is new where'er we look,
 All things are touch'd by an unearthly hand,
 And answering to the mirror of God's book,
 Trees, rivers, birds, and stars, and sea, and land,
 Are but one veil, and speaking one command ;
 Those are most real which we shadows deem,
 In Fancy's visions Truth's stern figures stand,
 Calling to Heaven, of Heavenly things their theme,
 The earth in which we live appears the only dream.

" We seem to rise upon it as a stair
Reaching to Heaven, whereon the Angels pass,
And we beguile ourselves with visions fair,
While from our feet, like some cloud-structur'd mass
Lit by bright rays or fragile looking-glass,
It vanishes. Such thoughts at solemn Eve,
Like moonlight shadows o'er the waving grass,
Come o'er us, and awhile we wake to grieve,
But soon such lessons stern our fickle spirits leave.

" Men scarce discern the sound,—life's footsteps fall
So downy soft, 'mid scenes of care and crime,—
But still anon, at each calm interval,
A voice is heard among the wings of time
Speaking His praise; like some sweet solemn chime
Flung sweetly forth from some melodious tower,
With modulating bells of sacred rhyme,
Philosophy, from that her stony bower,
Singing in sadness sweet of life's fast waning hour."

The Baptistery, pp. 3—7.

Mr. Williams rises above himself, and on the whole, shakes off his wonted faults, we think, in a poem entitled "The Day of Days; or, The Great Manifestation"—an expansion it may be thought of the *Dies Irae*, for which however it is no substitute, as its length and varied contents make it impossible to regard it as a hymn. However, it is, as it ought to be, awfully beautiful. Let our readers judge from the following specimens:—

" Solemn are th' Autumnal signs
When the waning year declines,
And the frequent meteor shines :

" Deeper tokens shall appear
When the winter shall be near
Bringing in the Eternal Year.

" Heavily through land and main
Moans the dread prelude strain
Of the rising hurricane :

" But more terrible the tone
When Creation's self shall groan
As there comes the Judgment-throne.

" Solemn is th' Autumnal pall
When the leaves in silence fall
Through the branching forest hall :

" Darker gloom shall clothe the sky,
As that Season draweth nigh
When the stars shall fall from high.

" When the sun is in eclipse,
Terror sits upon men's lips,
Till his light the forest tips :

" Deeper fear through heart shall run,
When the dim expiring sun
Says that his long work is done.

" When the palsied earth doth shake,
When terrestrial thunders wake,
Sons of men with terror quake :

" Then shall universal space,
From its height unto its base
Say the Judge doth leave His place.

" Watchful wakes the eye and ear,
When the glowing Eastern sphere
Doth proclaim the Sun is near :

" Hope and Fear shall listening stand,
When the moving sea and land
Shall proclaim the Judge at hand.

" Midnight terror wakes from sleep,
When the mountain thunders leap
Like a stag from steep to steep :

" Louder far the trump of doom
Shall re-echo through the gloom,
And declare the Judgment come.

" Marvellous and passing strange
From dead midnight is the change
When the mid-day sun doth range :

" But more wonderful the sight
When the everlasting light
Breaks upon this earthly night.

" Wondrous is the gate of Even,
When through all the dark-blue Heaven
To our sight the stars are given :

" But more solemn shall it be,
When around us we shall see
The celestial company.

• • • • •
" Oft we feel the die is cast,
And a long expectance past,
And the Hour is come at last :

" So in silence of the tomb
In a moment shall have come
The expected Day of doom.

• • • • •
" Hearts almost to bursting swell
When they faintly syllable
To the dying sad farewell :

" Sadder his adieu shall be
Who the loved—the bless'd—shall see
Parting for eternity.

" Touching sad is music known,
When a deep heart-thrilling tone
Brings around us loved ones gone :

" Sadder shall be that sweet sound,
If it breathes their path around
Who have left us prison-bound."

The Baptistery, pp. 283-293.

But the highest of all Mr. Williams's achievements, as far as our reading of his poetry has enabled us to judge, is an ode entitled, "The Waters of the City of God." Certainly, never were the far-famed words, *ἄριστον μὲν ὕδωρ*, more magnificently amplified—never was so fine a meaning put upon the natural fascination of water in all its varied forms, or its genial and quickening influences over the world. The poet calls streams, rivers, clouds, and sea, together, with the voice of the Psalmist upon them, into his service, and points to baptism as the centre and goal of all.

We wish we had room for more than the following extracts, "taken, rather than selected," from this sublime hymn :

"Lift up thy voice, thou mighty Main,
The thunder of thy song,
Thou utterest thy glorious strain
A thousand years along.
Free Ocean, lift thy voice again,
While mantling round thee thy blue robe,
Thou seem'st to live, and to rejoice,
And symbol round the peopled globe
Th' Almighty's awful voice.*

"Stretch forth thine arms,—thy bright blue arms,—
The big broad world around,
And shake thy locks,—thy bright blue locks,—
And let thy trumpet sound!
Go forth, ye waves, exulting bound,
Go forth from shore to shore!
He laughs along and spreads alarms;
From pole to pole his thundering sides he rocks;
With wild tumultuous roar,
He roves to unseen worlds afar,
And bears his watery war.

"The Heavens do in thy bosom sleep,
In their immensity,
With hosts that range th' ethereal deep,
Dark-bosom'd, glorious Sea!
And there the Moon in deeps of light
Doth make herself a glorious place,
While, through the mantle of the night,
Glass'd in thy watery world the Heavens behold their face.

"Come, let me listen unto thee,
And read thy dark-writ brow,
Great Ocean! ah, I know thee now,
Mysterious, awful Sea!
Sign of what is, and what shall be,
Birthplace of things that cannot die!
My childhood lov'd thy vocal shore,
With a mysterious fear,
And watch'd thy living waves expiring there,
With rippling froth and gentle roar,

* Ezek. xliii. 2. Rev. i. 15; xiv. 2; xix. 6.

And now I haunt thy sides with awful fond regret;
 I see thy watery hall,
 And gaze, and gazing yet
 I feel a something gone I would in vain recall.

“ Lift up thy voice, dread watery wild,
 I know thy sounds divine,
 Now thy deep voice I understand,
 That speaks from land to land,
 Thou art the great Baptismal sign,
 Life-giving, pure, profound.
 Deep in thy halls with waters piled
 Angelic steps abound:
 The sky, with its star-peopled space,
 Doth gaze enamour'd on thy face,
 And wheresoe'er thy glass is found,
 In this dark-corner'd earth by sin defil'd,
 Sleeps calmly in thy lov'd embrace,
 Reliev'd and reconcil'd.

“ Spread forth thy bosom, awful Sea!
 Thou in Jehovah's house of old
 Wast on the pillar'd Twelve unroll'd,*
 Dread emblem of great majesty.
 And in His living Church on earth
 Doth thy vast laver stand,
 Great fountain of Baptismal birth
 For children born for the eternal land.
 But in that House where Angel-hosts adore,
 That Sea shall be no more,†
 For none there die, and none are born,
 No longer from the sea doth rise the purple morn.

“ Of mighty floods majestic seat
 In arching blue uprear'd;
 On thy abyss the Paraclete
 Erst dove-like deign'd to brood,
 Ere sun or stars had yet appear'd
 To light that solitude,
 The formless void profound;
 Until the Earth, with hill and valley crown'd,
 From out thy bosom rose,
 And winding round her came to view
 Thy beauteous arch of blue;
 There Morn's first waking from repose,
 And Evening on her starry throne,
 Crown'd with her golden sunset shone,
 Glass'd in the lucid folds of thy transparent zone.

“ Deep walking in thy watery caves
 The Moon doth bright appear;
 Amid the thunder of thy waves
 She lifts her glittering spear;
 When from her palace gates, through some bright cloud,
 Emerges forth her presence proud,

* 1 Kings vii. 23, 25.

† Rev. xxi. 1.

The emerald and the chrysoprase,
Responsive own the blaze;
And finny troops flash in the burnish'd rays,
While her soft shadow roves at ease
Her watery palaces:
Thus still and soft the Church doth walk below
In the Baptismal seas,
While nought her presence soils more white than virgin snow.

"Great Laver of Baptismal birth,
How didst thou in thy strength
Rejoice to know thy Lord on earth,
And His still voice to hear along thy breadth and length!
Then thou, in thy dark mood so wild,
E'en like a wayward child,
Didst hear thy Maker's voice, and sweet and mild
All calmly at His feet didst lie;
And e'en in thy tumultuous wrath
Didst make for Him a marble path;
While in their house of wood His chosen fear'd to die.

"Strong flowing Main, that grow'st not old,
While all things else decay,
In youthful buoyance fresh and bold
As on thy natal day,
Thou roll'st thy watery hosts along,
And utterest thy song,
Thou keepest fresh the verdant world,
Which else would fade in her polluted ways,
In turbulence around her hurl'd,
Or soft melodious praise.

• • • • •
"And thou, of all God's streams most dread and sweet,
Great Jordan, who with hallow'd feet
Down Israel's mountains didst descend,
From skies that earthward bow and bend;
From thee the twelve great stones are seen,
When Israel pass'd the floods between:
In thee the Syrian cleansing found;
From thee the Galilean lake
Spreads forth her watery bound;
O stream most blest for His dear sake
Who touch'd thy sacred wave, and hallow'd all thy ground.

"The voice of the Lord is on the waters—lo, it soundeth;
He only doeth wonder;
The voice of the Lord is on the waters,—it aboundeth,
Above, around, and under,
Proclaiming the Belov'd,—the Son Belov'd proclaiming
In living thunder;
And Heaven, and Earth, and Sea, are witness to Thy naming.
The waters saw Thee, and were troubled,
And through the watery deeps the living lightnings spring;
Deep calls to deep in echoing sounds redoubled;
Go tell it forth, the Lord is King!
The Lord sits o'er the waterfloods,
And o'er the watery multitudes
His Spirit broods.

"Flow forth, meek Jordan, to the sea,
 Henceforth the pure salt main
 Is hallow'd in its founts by thee,
 And all its streams do virtue gain.
 The Temple now unfolds her gates,
 And healing waves thence issue forth;
 And East and West and South and North
 The hallow'd stream awaits.

"Sea of Tiberias, watery bed,
 Lay down thy rippling billow,
 I fain would lay my weary head
 Upon thy gentle pillow!
 Bosom of waters with fair mountains crown'd,
 To thee sweet memories are given,
 Thou art, if such on earth be found,
 A mirror meet for Heaven!
 In those blest waters then
 Full oft those holy Fishermen,
 Watching their nets in that deep quiet scene,
 Beheld the stars in the blue seas serene,
 And prais'd their Lord on high.
 Little they deem'd what then was nigh,
 That those bright stars of lustre so divine
 Were emblems of that company,
 Which would hereafter rise and shine
 In the Baptismal sea.

"Ye watery clouds that stray above,
 Ye watery streams below,
 Still wheresoe'er ye stand or move,
 Ye meet us as we go;—
 Your sinuous paths still wending,
 Upon our ways attending,
 Or wings ye take and o'er our heads are flying,
 Or at our feet are lying,
 Stretching your silver length along.
 Ye showers, ye streams, ye lakes, and seas,
 Ye put on every shape to meet us on our way,
 To cheer, sustain, to soothe, to please:
 And when your Heaven-replenish'd urn is dry,
 All things around fade and decay,
 And we too pine and die.

"Flow forth, ye showers, ye blissful showers,
 Long parch'd hath been the land;
 In sultry noon, where wither'd Carmel towers,
 Elijah is at hand!
 He lean'd his head full low,
 His head in prayer did bow,
 His head between his knees.
 What is there now beyond the distant seas?
 Methinks I hear afar
 The footsteps of the storm.
 Now go, and yoke the harness'd car,
 And hasten to the town;
 For o'er the distant main
 There is a cloud, as if a form
 Were leaning with a pitcher down,
 And drawing up the rain.

• • • • •

"Ye rains on high that dwell,
Ye waters that around our home
Do ripple, fall, or swell,
And all about us gently range
With beauteous interchange,
Ye shadow forth the stores that come
From our Baptismal well,
And all around our being roam
In blessings numberless and strange.
The Heaven-built City's shadow sleeps
Within your glassy deeps,
With all her golden-pillar'd towers,
And gliding forms that walk in amaranthine bowers.

"Flow on, flow on, ye glistening streams.
I listen, and I gaze,
But I have wander'd in my dreams
To Childhood's peaceful days.
While down some stony stair advancing
Your rippling waves are glancing;
Or like a silver sea are spread,
Where high-walled Cities see their tower-encircled head;
Or through the green elm-studded vale
Is seen to move the whitening sail,
A swelling sheet the trees between
In some Autumnal quiet scene;
Or Summer Eve is through her portals going,
And in your waters glowing,
Her fairest parting hues on you bright waves bestowing.

"Flow on, flow on, old Ocean's daughters,
In every shape and form that ye are wrought,
I love you, happy waters!
Whether ye lead me back in thought
To Boyhood's purer days,
Or your refreshing sounds are brought
'Mid the polluted ways
Of cities, towers, and men.
O happy waters, hail to you again!
I know not how, upon the theme I linger,
In vain I close the strain,
I strike the chords, and still again
Thought runs on thought beneath the moving finger;
I close, and yet again upon the theme I linger.

"Why are ye link'd with all my deepest musings,
And summon up the past,
Yet in regrets which evermore must last,
Your freshness new infusing?
Types of Baptismal blessings ever winding,
Ye my sad weary ways at every turn are finding,
With sounds as of celestial dew,
Or streams that come to view!
Bear me, great flowing fountains, bear me still
Upon your heaving breast;
Bear me yet onward to th' eternal hill
Where I at length may rest!
Still would I close my tongue in closing falters,
O bear me on your flowing breast, ye happy, happy waters!"

It is pleasant to think that we have not yet done with true poets. Mr. Whytehead is a gentleman who has carried the fruits of high and successful study away to that distant and youngest land of Hope, New Zealand, leaving behind him a small parting gift of verses not destined to die. The little volume is full of gentle beauty, nor could Mr. Whytehead have more fragrantly embalmed his memory in England. Our only complaint about his book shall be against the verses in page 88, which we heartily regret seeing in it. Understood in their obvious sense, they are calculated to convey an unpleasant, and, we trust, and have been assured, a most undeserved impression of Mr. Whytehead; and had he incurred the blame they would seem to imply, the worst thing he could possibly have done, would be to let his penitence evaporate in a copy of verses on the subject.

Our readers may judge of Mr. Whytehead's powers from the following poems out of a series on the Days of Creation.

THIRD DAY.

- " Thou spakest; and the waters roll'd
 Back from the earth away;
 They fled, by Thy strong voice controll'd,
 Till Thou didst bid them stay :
 Then did that rushing mighty ocean
 Like a tame creature cease its motion,
 Nor dared to pass where'er Thy hand
 Had fix'd its bound of slender sand.
- " And freshly risen from out the deep
 The land lay tranquil now
 Like a new-christen'd child asleep
 With the dew upon its brow :
 As when in after-time the Earth
 Rose from her second watery birth,
 In pure baptismal garments drest,
 And calmly waiting to be blest.
- " Again Thou spakest, Lord of Power,
 And straight the land was seen
 All clad with tree and herb and flower,
 A robe of lustrous green :
 Like souls wherein the hidden strength
 Of their new-birth is waked at length,
 When robed in holiness they tell
 What might did in those waters dwell.
- " And still within this earth resides
 A hidden power divine,
 And waiting for the hour she bides
 Till Thou shalt give the sign :
 Then sudden into light shall burst
 A flush of glory like at first,
 And this dark world around us lie
 Array'd in immortality.
- " Lord, o'er the waters of my soul
 The word of power be said :
 Its thoughts and passions bid Thou roll
 Each in its channell'd bed;

Till in that peaceful order flowing,
They time their glad obedient going
To Thy commands, whose voice to-day
Bade the tumultuous floods obey.

- " For restless as the moaning sea,
The wild and wayward will
From side to side is wearily
Changing and tossing still;
But sway'd by Thee, 'tis like the river
That down its green banks flows for ever,
And calm and constant tells to all
The blessedness of such sweet thrall.
- " Then in my heart, Spirit of Might,
Awake the life within,
And bid a spring-tide calm and bright
Of holiness begin:
So let it lie with Heaven's grace
Full shining on its quiet face,
Like the young Earth in peace profound
Amid th' assuaged waters round."—Pp. 95—98.

FOURTH DAY.

- " As yet the darkness and the day
Sphered in their separate dwelling lay,
But for the thrones of eve and morn
The kings of light were yet unborn.
- " Then spake the Word of the Most High,
And straight the solitude of sky
Was peopled with the glimmering powers
That sway the seasons, years, and hours;
- " And sun and moon, the signal given,
Arose and took their seat in heaven,
High o'er the earth, to yield it light,
And rule the day-time and the night.
- " And far and near, in files of flame,
The stars from out the darkness came,
God's host, in mystic ranks and signs
Marshalling their far-off beaconing lines.
- " In silent order each bright band
Bows to a secret high command,
On separate pauseless mission sent
For witness, guide, and government.
- " To heaven above, to earth below,
The ordaining word of power doth go;
And kings and priests, O Lord, from Thee
Take their appointed ministry.
- " Their lamps of clay Thy hand hath lit,
Each for its different station fit,
A globe of light, a tinkling spark,
To rule the day or cheer the dark.
- " And Thou for each an orb hast traced,
Where we without or halt or haste
May move in order calm and true,
As the sky's white-robed pilgrims do.

- " O happy are the souls that stay
In such harmonious course alway,
And like the patient stars are found
Walking each day their quiet round!
- " Deem not when on the heavens ye gaze,
And see the midnight all ablaze,
That we midst those bright strangers are
An idle solitary star.
- " Each soul, the living and the dead,
The very earth whereon we tread,
Is bound by mightiest, holiest ties
With all creation's destinies.
- " The Christ of God, who dwells on high
In splendour of the Deity,
Did take, O Earth, from dust of thine,
That sacred Form, that Flesh Divine.
- " For this Thou ever shalt remain
Link'd into life's eternal chain,
The fine cleansed altar, where the curse
Was taken from the universe ;
- " The Temple, from whose quires shall ring
Those harps the lost ones used to string,
Whose silent notes have marr'd so long
The music of the angels' song."—Pp. 99—102.

Sir Archibald Edmonstone seems to us a very hopeful person. There is a gentle religious spirit about him, and an obvious *right-mindedness* on all subjects, which, if they lead a man into literature, are sure, in the long run, to lead him well. His range of reading, as indicated in the notes to his volume, seems considerable ; and his style, both in prose and verse, is very modest and elegant. He has shown, too, considerable management of the Spenserian stanza, in which his principal composition is written ; and this, along with the other good omens we have noticed, and with some striking and original lines and passages here and there, augurs well, we think, for the future. He will listen, we dare say, to advice like ours, which, whatever be its other merits, is most friendly. We beg him therefore, in future, to eschew subjects of such vast generality as "The Progress of Religion." We consider him to have shown power enough to warrant us in expecting him to become a good sketcher ; but we do not think him equal to a panorama. The truth is, a young poet should avoid large subjects, which even the highest genius cannot undertake, until well exercised in particular details. And, again, art abhors generalities. It must have embodied forms, distinct groupings, defined pictures. Take the poems which have most overflowed the boundaries of time and space. How vast certainly, in this respect, the design of the *Divina Commedia* ! yet in hell, in purgatory, or in heaven, how distinct is each picture, how thrillingly alive each interest that is excited ! Nor would the mere subject of *Paradise Lost* have sufficed to render it fit for poetry. Had there been no scope for those tremendous delineations of

shattered grandeur in the ruined archangel; were it not for the continual presentation of that mind, in which all passions reign in chaotic energy and conflict, and all gifts of intellect burn volcano-like to expend themselves in desolation; or could we not turn to those glades and groves of fruitful paradise, and that nuptial bower ineffably sweet; could the genius of Milton himself have either laid firm hold on the high theme, or even found the audience fit though few, which alone he desired? Even he would have confessed himself unequal to give interest to the mere generality of the subject our author has chosen.

Hitherto we may say that we have been in a bright and happy humour, in company that we honour and love, full at some times of reverent admiration, at others of contented pleasure, never of other than kindly feeling. We have reserved all trials of temper to the last. But now we must "change our hand and check our pride." Of all difficult subjects to write a poem about, we should say that a man great in the world's internal history, important from the results of his life upon mind and opinion, but whose career was not generally attended with *physical* interest, with circumstances of romance and danger, was about the most difficult. It partakes of all the disadvantages, in respect of art, which belong to such a subject as the progress of religion. Now Luther's was, on the whole, such a life. We do not say that there were not incidents in it, which singly might, in proper hands, form beautiful poems—incidents in which Luther rises before the mind a picture of majesty and might; or again, that there may be not feelings towards him which could be uttered in a lyrical strain; but a long composition on the subject of his life and labours can hardly fail to be, more or less, what poetry cannot be—a *dissertation*. Yet this unpromising attempt has been made within a short time by two people. Mr. Lord's performance—Luther, or Rome and the Reformation—is marked merely by negative qualities, and as it does not belong to the year 1842, and in no way excites our wrath, we are led to think of it only from its identity of subject with Mr. Robert Montgomery's.

Against the latter, however, there is not merely all imaginable negative ground of complaint, but as great and abundant matter of positive accusation as we could well have found within the compass of a single volume. Mr. Montgomery, after a brief season of puff-procured notoriety, was shown some years ago in his true colours by several of the leading organs of literature. The usage he met with was certainly none of the gentlest; but it was well deserved, and to a mind of modesty and candour might have proved wholesome. Instead, however, of profiting by it, he compared himself to Wordsworth and Coleridge, who had also been disrespectfully treated by critics; and hugging himself on this notable comparison, went on writing noisy and nonsensical verses as before. He forgot that there was this great difference between him and those great poets—that they were for a long while scoffed at by panderers to the flippant and

shallow many, and admired by the independent and thoughtful few, who have won for their names a gradual but enduring triumph; whereas he was bepraised by the venal organs of what is called public opinion, and in consequence procured a rapid sale for his earlier performances, and only exposed when it became high time by independent and able critics. Nor can he say that he was the victim of any personal or interested feelings. On the contrary, critics of very different parties, and distinguished only by treading the higher paths of literature, combined against him. And the treatment he received from the periodical which was then most distinguished for independent and able criticism, though far from complimentary, beside the bloated praises to which he had been accustomed, was anything but unkind, anything but discouraging.* Had he taken it in a good spirit, he might have become a genuine, though probably a humble, poet; might have learned, in the consciousness that he "indeed derived his light from heaven," to "shine in his place" and "be content." We were rather curious to see if Luther betokened any such wholesome progress, however late of commencing, in Mr. Montgomery's mind. We have found, however, not a sign of such. Vicious diction, trashy ornament, and almost meaningless verbosity, run throughout the whole. There is, too, all the audacity in approaching the most awful subjects, and using them as figures whereon to hang his tawdry tinsel, which characterised Mr. Montgomery's verses formerly. Our readers will probably feel quite satisfied that no reformation has yet taken place in Mr. R. Montgomery, when they read the following quotations, taken very much by chance from "Luther—a poem," (so called,)

—— " But if thus the life
Of faith imperfect, far beyond the soar
Of speech, to altitudes of secret awe
Itself exalteth,—who, by climbing words,
The Lord of Being, in His life of faith,
Presumes to follow? *There all language ends,
As tenses in Eternity are lost !!*"—P. 8.

Mr. Montgomery is fond of illustrations derived from grammar and typography. Creation is pronounced by him to be a "great encyclopædia,"

" Whose alphabet the mountain-letters make,
Whose golden syllables are suns and stars;"—P. 127.

and he tells us that—

—— " To mind intense
The coarse realities of sense and time
Change, as they touch the intellectual powers,
To meanings beautiful and mental types;
The prose of earth to poetry of heaven,
All paged with light and paragraph'd with love."—P. 198.

* We allude to an article in Blackwood's Magazine on Mr. R. Montgomery's "Omnipresence of the Deity."

As for the queen's English, shocking, indeed, is the treatment it receives at his hands. Men of this stamp seem all to fancy that it is entirely at the discretion of an author, whether a particular word is to be a noun or a verb; and if the latter, whether it is to be active or neuter. The former license is observable all over Mr. Montgomery's production. Here is a choice instance of the latter—

——“ Noble Ignorance
Kneels in the shadow of the Mercy-seat,
And *prays* the heart to piety and love.”

Nearly all bad poets are great masters of that particular art of impersonation which consists in the syntax only—the thing itself refusing altogether to take flesh and blood, or, as Mr. Montgomery would say, to *body itself forth* in any other way. We had always fancied that Somerville had carried this further than any other writer, by impersonating *Perspicuity* in some lines of advice to Thomson on the publication of his *Winter*, which wind up thus:—

“ Read Phillips much, consider Milton more,
And from their faults extract the baser ore;
Let Perspicuity o'er all preside,
Soon shalt thou be a nation's joy and pride :”

but Mr. Montgomery equals him. Among the generalities whom he invests with personality, are *Disgust*, who, in one place, is told to be mute; and *Explanation*! on which, or rather on whom, Mr. Montgomery confers royal honour. Appealing to some facts around us which we cannot explain, he thinks it well to announce this by the following triumphant inquiry:—

“ Can Reason here mount Explanation's throne?”

There is a good deal of prose as well as verse in the volume, indicating, certainly, some industry and research, but written in precisely the same noisy and tumid taste. Witness the following from the Introduction. The passage, we can assure our readers, is but a sample of the whole, and we have omitted a clause at which our readers would find it impossible not to laugh, and yet where a laugh would be wrong:—

“ We need hardly say, that the wish to resolve the statements of the Bible concerning a Personal Satan into mere Orientalisms or poetical impersonations, is to be traced to the native dislike of the unrenewed heart to admit into its experience any principle that calls for ‘ reasoning pride’ to submit itself, and be dumb before God. But beyond this, no thoughtful watcher over the times can hesitate to allow, that for the last twenty years the habits, literature, science, and philosophy of this country have been gravitating with a fearful impetus towards the adoption of a SENSUAL HERESY; or towards the practical belief that the Real is bounded by the Visible; and that no evidence that does not *thrill* our materialism (in some mode or other) can be admitted by a truly philosophic mind. Thus the hands, and eyes, and ears, are lifted into a more than logical dominion over the Intellect; and Faith, or ‘ the evidence of things not SEEN,’ ceases to be

retained in the canons of our world's orthodoxy. For much of this infidel carnality we are indebted to that heartless libel on all that is spiritual in taste and pure in feeling, Utilitarianism—a system that concentrates within its grasp the elements of a most debasing grossness; adapted only to a world peopled with bodies out of which the soul has been evaporated; and which, if carried out in all the fearless enormity of its principle, would speedily transform the Empire into a mere national shop, Creation into a huge warehouse. There is, however, one encouragement derived even from the cultivation of the physical sciences themselves—viz., that true philosophy cannot enshrine a single principle into a system without authenticating the REALITY OF THE INVISIBLE; for, after all, what is electricity, chemical affinity, and galvanism, and gravitation,—but the expression of something that is UNSEEN, of which all the visible phenomena of matter and sensitive life are only the tokens and significances? Physical Science, therefore, if consistently faithful to the law of analogy, cannot reject the statements of Scripture with reference either to the Deity or the Devil, on the simple ground of invisibility; inasmuch as science itself cannot *exist* without a belief in the unseen presidency of some master Principle.”—Pp. xci.—xciii.

We have already said that Mr. Montgomery probably is, or at one time was, possessed of some genuine poetical power; and that if he had taken the castigations he formerly received in a good spirit, he might at last have appeared a true, though no very great, poet. Whether there is any hope of reformation now, we know not. It is certainly less probable by a whole decade. Yet even now, if he would but modestly compare himself with those in whose company we have at present placed him—if he would look at their reverent aspirings, their pure quiet styles only rising as the subject rises upon them, the reality of all they say, and the limits within which, though possessed of powers immensely superior to his, they confine themselves, we might count on some improvement. Let him look at such men, and then let him think of the hold they have already taken on the choicest minds of their time, however little they have presented themselves before the many—let him turn such considerations to good account, and (who knows?) we may even yet see him become something respectable. He is beyond all doubt a clever man, but utterly deficient in the higher gifts of genius, and in the taste which, under such circumstances, ought to keep him from aping them. We fear, too, that he prostitutes the pulpit to exhibitions of himself, very similar in style to the prose and the verse of the volume now before us; and for the good of others, as well as for his own, (if he see fit to accept our reproof, humble as is the quarter from which it comes,) we are bound to tell him that we consider him belonging to the worst possible type of the Anglican priest, positive irreligion or immorality being put out of the question.

Biographia Britannica Literaria, or Biography of Literary Characters of Great Britain and Ireland, arranged in Chronological Order. Anglo-Saxon Period. By THOMAS WRIGHT, M.A.
London: Parker. 1842.

AN old college tutor of ours was very fond of telling us youngsters, that old women and fools believed that surgeons and butchers were rendered, not only callous and hard-hearted, but actually fond of misery and pain, in any one save themselves, by the peculiar duties of their respective professions. Now, without for one moment dreaming of instituting a comparison between the old women and fools of our tutor and the *genera irritabilissima* of authors—and if we did, our lives would be as difficult of insurance as those of a title-proctor or an Irish clergyman—we do honestly believe that the aforesaid *genera* of authors hold that the practice of criticism renders its professors absolutely indifferent to talent, by nature cruel, and as fond of cutting and carving as Sir Astley Cooper or Grindling Gibbons. If authors would only consider that critics are by nature merciful—that the generality of writers are treated far better than they deserve, out of respect to the unfortunate publishers whom they have deluded into printing their works—and that it is much easier to praise than to belabour a book, because the latter requires reading, the former merely a slight alteration of the author's preface or his bookseller's advertisement—they would soon be convinced of the erroneous nature of their opinions respecting the jackals of the lion public, the critics. But what has this to do with the Literary Biography of Great Britain, the Anglo-Saxons, or its author? Just this much. It has been our duty lately to find no little fault with certain works edited by Mr. Wright, for the Camden Society of London, as well for the manner in which they were edited, as for the very reprehensible nature of the matter of the works in question. To show the mercifulness of our nature, we hasten to notice at some length this last work of the same author, from which we hope to extract much information for our friends, and on which we can bestow great, if not unmixed, praise.

The distinguishing characteristic of this volume, which the Royal Society of Literature have put forward under the superintendence of Mr. Wright, is a Chronological Biography of all those natives of the British Isles whose literary acquirements obtained for them a reputation during the period of the Anglo-Saxon monarchs. The value of such a work, under such sanction, must be felt by every one at all interested in the times of our ancestors: whilst to the student it will afford a ready and a sure reference, the general reader will hail this as a necessary supplement to the political history of his country. It is to be hoped that no want of funds will prevent the Society from prosecuting with vigour this their admirable plan of

tracing down the stream of British literature, in successive periods of time, to the close of the seventeenth century.

Interesting as the early literature of a country always must be to its natives, much of that interest is too often dulled by the absence of memorials; and though the ingenuity may be proportionably exercised in supplying deficiencies, and in raising theories from shadows of fragments, still, as the absence of records involves the loss of facts, the interest in the speciousness or ingenuity of the theories usurps the place of that interest which is due to history.

Such however is not the case with the Anglo-Saxon period.

"It may truly be asserted," says Mr. Wright, in his *Introductory Essay on the Literature and Learning of the Anglo-Saxons*, "that the literature of no other country can boast of the preservation of such a long and uninterrupted series of memorials as that of England. Even through the early ages of the Saxon rule, though at times the chain is slender, yet it is not broken. We want neither the heroic song, in which the *Scop* or poet told the venerable traditions of the fore-world to the chieftains assembled on the 'Mead Bench,' nor the equally noble poems in which his successor sang the truths, as well as the legends of Christianity. We have history and biography as they came from the pen of the Saxon writers; science, such as was then known, set down by those who professed it, and these written sometimes in the language of their fathers, whilst at other times they are clothed in that language which the missionaries had introduced, and in which the learning of Bede and Alcuin was revered, when the Saxon language was no longer understood. We have the doctrine of the Church, both as it was discussed among its profoundest teachers, and as it was presented in simple forms to the ears of the multitude. Lastly, amongst the numerous manuscripts which the hand of time has spared us, the lighter literature of our Saxon forefathers presents itself continually under many varying forms."

In the efforts of the minstrels we trace the first germ of our Saxon literature: at once the authors and singers of their rude verses, they centre in their class the genius of the time. Life itself was formed of poetic incidents, the creatures of man's impulses and passions, by which he lived, and was led to imitate in the battle-field the deeds of his ancestors, or to listen to the recital of them, when the opportunity or power of imitation was wanting. The wild stories of the actions of his forefathers, and their converse with his gods, formed the culture of his mind, and influenced at once his feelings, his actions, and his language. The minstrel sat in the hall of princes, and where there was "no joy of the harp, no pleasure of the musical wood,"* there was sorrow and distress. Sometimes, as a household retainer of the chief, he confined his minstrelsy to the deeds of his master; whilst at other times the minstrel "went wandering about through many nations, saying his wants and speaking words of thankfulness ever south and north."† As the gleeman, "who remembered a great multitude of old traditions,"‡ he was not only to tell the mystic histories of the "fore-world," but, "inventing

* Beowulf, v. 4519.

† Traveller's Song.

‡ Beowulf, v. 1728.

other words truly joined together,"* to clothe in poetry the acts of his cotemporaries, and carry the intelligence of disasters from one court to the other, making it to become openly known to the sons of men, mournfully, in songs.† And yet again there might be among the minstrels, those who raised a song to higher themes, and, "knowing how to relate the origin of men from a remote period," could sing that "the Almighty wrought the earth, the bright-faced plain encompassed by water, and exulting in victory, set up the sun and the moon."‡ The poetry in which the minstrels sang was neither regulated by scansion nor by rhyme, but by a peculiar kind of initial alliteration, by which the two principal words in the first line began with the same letter, which must also be the initial letter of the first word on which the stress falls in the second line.§ Though very often, in unskilful hands, little more than alliterative prose, the simple grandeur, the variety of epithet, the natural tint of the colouring, and the fidelity of description, produce a powerful impression on the mind. The war mail shines hard-hand locked—the bright iron ring sings in the trappings of the warriors—the sword, bathed in the monster's blood, melts like ice—and when the giant's arm is torn from the shoulder by Beowulf, the sinews spring asunder, and the juncture of the bones bursts.

"The metaphors also possess much original beauty. An enemy is not slain—he is put to sleep with the sword. So it was with the Nicors whom Beowulf had destroyed in the sea; and they were not found on the shore—but near the leavings of the waves. When a hero died in peace—he abode for many a year, ere he went his way, old, from his dwellings. Men's passions and feelings are sometimes depicted with great beauty. What can be more simple and elegant, and at the same time more natural and pathetic, than Hrothgar's lamentation over his faithful counsellor, whom the Grondel's mother had unexpectedly slain? Hrothgar spake—Ask not thou after happiness; sorrow is renewed to the Danish people, dead is Æschere...the partaker of my secrets and my counsellor, who stood at my elbow when we in battle guarded our hoods of mail, when troops rushed together and helmets clashed; ever should an Earl be valiant as Æschere. Of him, in Heorot, a cunning fatal-guest has become the slaughterer.....now the hand lieth low which was good to you all, for all your desires."—*Introd. Essay*, pp. 10, 11.

As with all early romances, those of the Anglo-Saxons are based on myths; or facts, from traditional history, which, in their downward passage, have gradually assumed the mythical form. The destruction of monsters, natural or unnatural; the mutual vengeance of two hostile tribes; the marriage of a king with a wood-nymph, and the jealousy of the bridegroom's mother, or the escape of a prince and his affianced bride from captivity among savage tribes, form the subjects of the romances; and whilst the hero abounds in probity,

* Beowulf, v. 1728.

† Ibid. v. 297.

‡ Ibid. v. 178.

§ The following specimen from one of the portions of Beowulf, quoted in Mr. Wright's Introductory Essay, will explain the meaning of this description, the rhyming words are in Italics:—

*Stræt wæs Stán-fáh,
Stíg wisode
gumum at-gædere.
guáh-byrne Scán,*

generosity, courage, and fidelity, the heroine is distinguished for her extreme mildness, and hailed with such a respect as a goddess of olden times. As the romances come down to the æra of the introduction of Christianity into England, the older heroes either disappear with their gods, or assume a Christian dress, and the elves and good fairies of the popular creed appear as demons or hobgoblins in the monkish rhymes. Gradually, the trace of the original plan of the old legend wears away, and what was at first a wild tale of the countries on the Baltic, becomes attached to a mountain or a castle in England; those who dwelt there naturally endeavouring to realize the story of their birth-place, in the land of their adoption.

The introduction of Christianity had its effect on the ancient poetry. The zeal and gratitude which tempted the bard to say, "that he had not heard anywhere that any man brought over the briny sea better doctrine than St. Augustine," soon disposed the people to listen with greater zeal to tales of Christian than mythic lore. The creation, the fall of Satan, the exploits of Judith, the fate of Nebuchadnezzar, were mingled with later legends, founded on portions of the New Testament or the inventions of later days; in which the scriptural heroes differed little, save in their names, from the Anglo-Saxon chieftains of the old poems; and expressions, often entire passages were made to duty for Satan and Holofernes, instead of Beowulf or Havelock. Cadmon, who, according to the legends, received the gift of song in a dream, may be considered as the leader of the Anglo-Saxon christianized poetry; and though we may not credit his miraculous education, we perceive in the story evidence of that exceeding beauty of his verses (only, in the eyes of the Saxons, to be accounted for by a miracle) which is vouched for by the venerable Bede, a man well skilled in and much attached to the poetry of his forefathers.

"The style of the Anglo-Saxon religious poetry," says Mr. Wright, "bears a close resemblance to that of the romances. It is distinguished by the same abundance of epithet and metaphor, and by the same richness of colouring. It is even more pompous, and seems to have been marked by a much more frequent use of the longer measure of verse. It excels also in precisely the same class of pictures which strike us most in Beowulf, and particularly in those which belong to war and festivity. Cadmon, for instance, affords us the following peculiarly impressive description of the march of an army:

Then the mind of his men
became despondent,
after they said,
from the south ways,
the host of Pharaoh,
coming forth,
moving over the host
the band glittering.
They prepared their arms,
The war advanced,
Bucklers gleamed,
Trumpets sang,

Standards rattled,
They had the nations frontier.
Around them screamed
the fowls of war,
Greedy of battle,
Dewy feathered,
over the bodies of the host,
The dark chooser of the slain(raven);
The wolves sung
their horrid even-song
in hopes of food,
the reckless beasts
Threatening death to the valiant.

"The poem of Judith presents us a remarkable description of a drunken feast:—

There were deep bowls
 Carried along the benches often,
 So likewise cups and pitchers
 full to the people who were sitting on couches :
 The renowned shielded warriors
 were fated, while they partook thereof,
 although that powerful man did not think it
 the dreadful lord of Earls.
 There was Holofernes,
 the munificent patron of men,
 in the great hall ;
 he laughed and rioted,
 made tumult and noise,
 that the children of men
 might hear afar,
 how the strong one
 Stormed and shouted
 Moody and drunk with mead,
 exhorted abundantly
 the sitters on the bench
 So that they conducted themselves well.
 Thus this wicked man
 during the whole day
 his followers
 drenched with wine,
 The haughty dispenser of treasure,
 Until they lay down intoxicated,
 he over-drenched all his followers,
 like as though they were struck with death
 Exhausted of every good ;
 Thus commanded the Prince of Men
 to fill to those who were sitting on couches,
 until to the children of mortals
 the dark night approached."

Introd. Essay, pp. 25—28.

We now come to the introduction of foreign literature into England, and the consequent use of the Anglo-Latin writers. Although schools had been established in the island before the middle of the seventh century, it was not until the latter half of the same century that the arts, sciences, and languages of Greece and Rome began to be openly taught in conjunction with the doctrines of Christianity, by Archbishop Theodore, and Abbot Adrian, whom Malmesbury designates, "a very fountain of letters and river of arts." Adhelm was a scholar of the abbot's, and when Bede wrote his history, there were yet alive some of these men's pupils, as well skilled in the classical, as in their own tongue. The rapidity and zeal with which the Anglo-Saxon clergy applied to these new studies soon caused them to be known on the continent, and to enable them to pride themselves on the learning of their scholars, and to send teachers and even books to the Franks and Germans. The ladies too applied zealously to the languages, and soon learned to write as

easily in Latin as in these days in French, and even at times attempted the difficulties of Latin verse.

Alcuin could contrast the barrenness of France with the literary stores amongst which he had been bred, could complain of the want of those "invaluable books of scholastic erudition which he had in his own country, by the kind and affectionate industry of his master," and propose to Charlemagne to send over youths to England to collect in that island the necessary books, "and to bring back with them to France some of the flowers of Britain." Under Theodore and Adrian, Kent became the seat of learning; under Wilfred and Egbert, the master of Alcuin, the school at York became renowned through Christendom. To this, however, there is a very great drawback. The best of poets studied and quoted by the Anglo-Latin writers, if studied in a right spirit, would have been sufficient to have imparted in them a pure taste for Latin poetry. They were, however, studied merely grammatically, quoted merely to support a quantity or a rule, and though there were those who believed them to possess beauties worth discovering, the greater part spoke of these writers in a disparaging tone, and followed the custom of the continentals in preferring the sacred poets to the luxurious eloquence of Virgil. Looking, then, for their models in the works of the Christian poets, they gradually became further removed from purity of style than those whom they imitated; and whilst no whit the less pompous than their models, they added a new sin of punning, alliteration, quiddities, and ænigmas, doubtless derived from their popular poetry. One trick not uncommonly played by these writers on words, was a marvellous cutting up of a word; as by Alcuin—

"Te cupiens *appel*—peregrinus—*lare* Camœnis;"

afterwards, in the tenth century improved upon by Abbo, who scrupled not to insert the *que* in the middle of words, and to convert *occidensque* into *ocquecidens* and *insulamque* into *inquulam*.

The neglect of the study of the Latin prose writers naturally led to that deterioration of style in Latin prose, which characterises the writings of the Christians from the fourth to the tenth century, when compared with their efforts in verse. And although the theological writings of Bede, Boniface, and Alcuin, are replete with power, study, and independence of thought, they are either too little or too much ornamented to be readable. Such, however, is not the case with the familiar letters of these great men, or the histories written for us by Bede, Asser, and Athelward.

Whence are we to derive the power of clothing the dry bones of the chronicler's narrations with flesh, and making the bald facts of the monk live again? From the letters of the day. In them alone do we see the spirit of the age in which they were written; by them alone, in far off times, is the judgment, the feelings, the social condition, the hopes and fears of a nation, conveyed. In them alone

we seem to get behind the scenes, before which, and beneath the stage on which the chronicler moves his puppets, to hear their secret whisperings, to see the hidden strings and bolts by which the machinery of the action is being carried on. "The events of the day," says a late writer,—“the writers’ feelings towards their neighbours, and their neighbours’ feelings towards them—their comments on the ordinary course of things around them; these are the precious records for all who wish to study mankind and morals in history; for these things, and these alone, can enable us fully to appreciate the temper and spirit in which the acts commemorated by history were done.”

"The correspondence of Alcuin," says Mr. Wright, "is peculiarly lively, and his letters are interesting to us in more points of view than one. In them, the fearful struggles in Italy and the South of France, between the iron-armed warriors of the West and the Saracens who conquered Africa and Spain, and the expeditions of Charlemagne to curb the Saxons and other tribes, who paid but an uncertain obedience to his sway—events on which we are accustomed to look through the misty atmosphere of romance till they seem little better than fables—are told as the news of yesterday; and the warrior, whom we are in the habit of picturing to our minds sheathed in iron and stern in look, employed only in bruising the heads of his enemies, or oppressing his friends, no less than the hoary-headed priest, whom we imagine in flowing robes, with calm and reverend mien, preaching salvation to herds of wild men but just emerged from the ignorance of pagan superstition, stands himself before us suddenly transformed into the man of taste and the elegant scholar. . . . Occasionally, the present sent by a friend from a distant land will produce a joke or an epigram; at one time the follies of cotemporaries will draw a smile, or even a tear; while at another, the intelligence of the loss of a friend or the devastation by barbarous enemies of some beloved spot, is received with the pathetic elegance of heartfelt sorrow."—*Introd. Essay*, pp. 48, 49.

Of the histories and biographies of the Anglo-Latin writers, it is useless now to speak; the works of Bede, and of Asser, and the numerous biographies of bishops and saints of the Saxon times, are now too well known to require further notice. Towards the earlier part of the ninth century, Latin began to decline with us, and glosses in Anglo-Saxon, and sometimes in plainer Latin, oftentimes amounting to interlinear translations, begin to appear in the MSS. of that date; the ninth century opened with the age of glosses, the reign of Alfred brought in that of translations.

When Alfred came to the throne, Latin literature had so decayed in England, that the priests could scarcely translate the service of the Church. "In former days," says Alfred, "men came hither from abroad, to seek wisdom and doctrine in this land, whereas we must now get it from without, if we will have it at all." When he looked on the churches throughout England before the Danish invasion, stored with books, he felt that "the great multitude of God's servants in them could reap little of the fruit of these books, because they could understand nothing of them, since they were not written in their own native tongue." Anxious to remedy this loss of scholarship, the king sent for learned men from the continent, and

bound them to the country by the rich benefices he bestowed on them, whilst at the same time he laboured to divulge these sealed books to the unlearned, by the means of Saxon translations, many executed by himself, and all under his direction, and by his patronage.

The greater part, however, were the productions of Alfred's own pen, and among the works for which we are indebted to the king, are the *Pastorale* of Gregory, the *Consolations of Philosophy* of Boethius, the ancient history of Orosius, and the Church history of Bede the Venerable.

"We must not, however," says Mr. Wright, "let ourselves be led away by the greatness of his exertions, to estimate Alfred's own learning at too high a rate. In grammar his skill was never very profound, because he had not been instructed in it in his youth; and the work of Boethius had to undergo a singular process before the royal translator commenced his operations. Bishop Asser, one of Alfred's chosen friends, was employed to turn the original text of Boethius 'into plainer words,'—'a necessary labour in those days,' says William of Malmesbury, 'although at present (in the twelfth century) it seems somewhat ridiculous.' And in a similar manner, before he undertook the translation of the *Pastorale*, he had it explained to him—(the task was perhaps executed sometimes by one, sometimes by another,)—by Archbishop Plegmund, Bishop Asser, and by his 'mass-priests,' Grimbold and John. But Alfred's mind was great and comprehensive, and we need not examine his scholarship in detail, in order to justify or to enhance his reputation. His translations are well written; and whatever may have been the extent of his own knowledge of the Latin language, he exhibits a general acquaintance with the subject superior to that of the age in which he lived. Whenever their author added to his original, in order to explain allusions which he thought would not be understood, he exhibits a just idea of ancient history and fable, differing widely from the distorted notions which were prevalent then, and at a subsequent period in the vernacular literature."—*Introd. Essay*, pp. 54, 55.

The name of one other man has come down to us as a writer of some considerable extent in the Anglo-Saxon tongue—the grammarian Alfric. Descended from a noble family in Kent, his early education was entrusted to "a certain mass-priest, who," as he tells us, "had the book of Genesis, but could scarcely understand Latin."* When Ethelwold opened his school at Abingdon, the young Alfric became one of his scholars, and followed his master from thence to Winchester. For many years he remained at the latter city, until, as a "monk and a mass-priest" he was sent by bishop Alfheh to superintend the lately founded abbey of Cerne, in Dorsetshire. Under the patronage of the founder of the abbey, Ethelmer and his son Ethelward, Alfric remained for some years, diligently employed in the superintendence of his monks, and the writing of his Homilies, and the translation of Genesis. About 993 or 994, Alfric the abbot was promoted to the bishopric of Wilton, which he filled for a short period previous to the death of Sigeric of Canterbury, the primate. In the canons which, most probably at this time, were drawn up at

* Alfric's Preface to Genesis; where he also says, the unlearned priests, if they knew some little of the Latin books, fancy soon that they be great scholars.

his request, and addressed to Wulfsine, bishop of Sherborne, the strong declaration of the Anglo-Saxon faith on the doctrine of the Eucharist is broadly stated. "This sacrifice," says the bishop, "is not made his body, in which he suffered for us, nor his blood, which he shed for us, but it is made spiritually his body and his blood, like the manna which rained from heaven, and the water which flowed from the rock."* During his episcopate, his Sermon to the Clergy was written, in which, while he strongly condemns the marriage of the clergy, and endeavours to convince the priests of the irregularity and uncanonicity of their alliances, he abjures measures of violence, and seeks to persuade them to be their own reformers.† In the year 995, he was elected to the see of Canterbury, where he ended his days in peace, having, during the troublous times of the Danish invasions, ruled his province with vigour and piety.

We cannot present our readers with a more interesting specimen of Alfric's writings than a portion of the Paschal Sermon, in which he sets forth, in his native tongue, the doctrine of the Church on the Eucharist, and which was the means of leading Archbishop Parker to make his very diligent search after Anglo-Saxon MSS., in the hopes of disinterring more precious relics of the witness of our early Church against the errors of Rome. Impressed with the fact of the few persons who could read the gospel doctrines in his day, from the decay of the Latin language, in which they were set forth; and considering the absence of English books on religion, except the few translated by Alfred, he declares in his Preface to the Homilies, that he translated these sermons from the Latin, for the edification of the unlettered, and has therefore avoided obscure words, and confined his pen to the use of simple English. That the same doctrines are to be found in many Latin writers of the same date, is perfectly true, as in the book of Ratramn, or Bertram, the priest from which the Paschal Homily is composed; but the interest is increased not less than the value, by the consideration that these doctrines were now published to the people. Such was the case with the following witness against transubstantiation:—

"Now, some men have often searched, and do yet often search, how bread, that is gathered of corn, and, through heat of fire, baked, may be turned to Christ's body; or how wine that is pressed out of many grapes, is turned through one blessing to the Lord's blood. Now, say we, to such men, that some things be spoken of Christ symbolically, some by things certain. True thing it is and certain, that Christ was born of a maid, and suffered death voluntarily, and was buried, and on this day rose from death. He is called bread symbolically, and a lamb, and a lion; and how else? he is called bread, because he is the life of us and of angels. He is said to be a lamb for his innocence; a lion for the strength with which he overcame

* Non fit tamen hoc sacrificium corpus ejus in quo passus est pro nobis, nec sanguis ejus quem pro nobis effudit, sed spiritualiter corpus ejus efficitur et sanguis, sicut manna quod de celo pluit et aqua quæ de petra fluxit.

† Non autem cogimus violenter nos dimittere uxores vestras, sed dicimus vobis quales esse debetis, et, si non vultis, nos erimus securi et liberi a vestris peccatis, quia diximus vobis canones sanctorum fratrum.

the strong devil. But, nevertheless, after true nature, Christ is neither bread, nor lamb, nor lion. Why, then, is that holy housel called Christ's body, or his blood, if it be not truly what it is called? Truly the bread and wine, which by the priest is hallowed, shew one thing, without, to human understanding; and another thing they call within to believing minds. Outwardly, they are visible bread and wine, both in figure and taste; but they are truly after their hallowing, Christ's body and his blood through Ghostly mystery. An heathen child is christened, yet he altereth not his shape without, though he be changed within. He is brought to the font sinful, through Adam's disobedience; but he is washed from all sin inwardly, though he change not his shape outwardly. Even so the holy font water, which is the fountain of life, is like in shape to other waters, and is subject to corruption; but the might of the Holy Ghost comes to the corruptible water, through the priest's blessing, and it may after wash body and soul from all sin, through Ghostly might. Behold now we see two things in this one creature. After true nature that water is corruptible water, and after Ghostly mystery it hath hallowing might. So also, if we behold that holy housel after bodily understanding, then we see that it is a creature corruptible and mutable; if we acknowledge therein Ghostly might, then understand we that life is therein, and that it giveth immortality to them that eat it with belief. Much is between the invisible might of the holy housel, and the visible shape of its proper nature; it is naturally corruptible bread and corruptible wine, and is by might of God's word, truly Christ's body and his blood, though not so bodily, but spiritually."—*Biog. Brit. Lit.* pp. 488-89.

While we are at this part of our subject, let us mention the subsidiary letters of Alfric Bata, a pupil of the greater Alfric, and one who in the days of Lanfranc, when the doctrine of transubstantiation was being enforced on the English Church, was regarded as a heretic by the Norman prelates. An extract from the second of these pastoral letters will show how closely Alfric Bata had followed his master.

"Christ himself consecrated the housel before his passion; he blessed and brake in pieces the bread, saying thus to his holy apostles, 'Eat this bread, it is my body;' and he again blessed a cup of wine, saying to them thus, 'Drink all of this, it is my own blood of the New Testament, which is poured out for many in forgiveness of sins.' The Lord who consecrated the housel before his passion, and saith that the bread was his own body, and the wine was truly his blood, he consecrates daily through the hands of his priests bread to his body, and wine to his blood in a spiritual mystery, as we read in books. The lively bread, nevertheless, is not bodily the same body in which Christ suffered, nor is the holy wine the Saviour's blood which was poured out for us in bodily thing; but in spiritual meaning each is truly the bread his body, and the wine also his blood, as was the heavenly bread which we call manna."—*Biog. Brit. Lit.* pp. 498-99.

Besides the homilies and the translation of Genesis, the chief work, and the one from which Alfric has obtained his distinguishing title of "Grammarian," is his translation of the old Latin Grammars of Donatus and Priscian. The work is preceded by a preface in Latin and Anglo-Saxon, in which he renews his complaints of the ignorance of the times, and complains, "that no English priest could compose or understand an epistle in Latin, until archbishop Dunstan and bishop Ethelwold restored learning with the monastic discipline." Mr. Wright is inclined to ascribe the Anglo-Saxon Manual of

Astronomy to Alfric; and certainly, from the characteristics it contains of that writer's diction, his opinion is worthy of respect. Such were the two leaders of the revival of English learning, the king and the primate.*

From the establishment of the first school in England, in the year 635, to the latter part of the tenth century, amid the general diffusion of knowledge that had ensued, science had made no advance. Impressed with reverence for Rome as their teacher and ruler in matters of faith, the Anglo-Saxons had so implicitly confided in the Roman books of science, as to appeal to them in all cases as the ultimate test of truth. The *Elementary Treatises* of Bede are little more than compilations from the foreign writers, with here and there an enlargement on points but slightly touched upon by the original author, and replete with diffidence, almost amounting to fear, when he has to remark on a dictum clearly inconsistent with his own experience. In later times, the writers of the popular science compiled from the compilers, perpetuating their faults, and adding others of their own, from the insufficiency of their observations, or their blind submission to the authority of a Roman writer. As the tenth century dawned, the schools of the Saracens numbered Christian philosophers among their scholars; and with all its defects, the Arabian school of science made a great step towards the true discipline of the mind, and in sweeping away that blind belief in just so much science, right or wrong, as had descended from earlier times. Popular feeling was everywhere against the followers of the Toledan school. "Science came from the country of the Infidels," was the cry,—“was the inspi-

* If we may believe some curious semi-Saxon verses disinterred by Sir Thomas Phillips from the interior of the covers of a MS. in Worcester cathedral, a complete host may contest with Alfred and Alfric the claim of the title of the restorers of English tongue. We give the verses more out of curiosity than from any authority attaching to them.

Saint Bede was born
here in Britain with us,
and he wisely
... translated
that the English people
were thereby instructed,
and he the ... solved,
that we call questions,
the secret obscurity
which is very precious.
Alfric the abbot,
whom we call Alquin,
he was a scholar,
& translated the (five) books
Genesis, Exodus,
Deuteronomy,
Numbers, Leviticus.
Though these were taught
our people in English;
They were these Bishops
who preached Christendom:
Wilfrid of Ripon,

John of Beverley,
Cuthbert of Durham,
Oswald of Worcester,
Egwin of Evesham,
Adhelm of Malmesbury,
Swithin, Athelwold,
& Aidan,
Birin of Winchester,
Quichelm of Rochester,
Saint Dunstan,
& St. Elfege of Canterbury:
They taught
our people in English:
Their light was not dark,
but it burnt beautifully.
Now the doctrine is forsaken,
& the people ruined:
now it is another people
that teach our folk,
& many of the teachers
perish and the people along with them.

ration of the arch-fiend ;" and to be a recognised student of Toledo was at once to be accounted a magician. Amongst those who sought this spring of knowledge was Gerbert of France, a monk of Rheims. At Toledo, he learnt the use of the astrolabe, became acquainted with geometry, music, arithmetic, and astronomy, and brought into France the mystic Abacus, those seemingly arbitrary characters which have been modified into our numerical notation. The book on the Abacus was a book of magic to the people ; stolen, as they reported and believed, from his magician master when overcome with wine ; the source of his power over the fiend, of his escape from the hot pursuit of his master, and his constant prosperity. Gerbert's great learning, or, if it must be so, his compact with Sathanas, advanced him to the primacies of Rheims and Ravenna, and formally seated him in the papal chair, under the name of the Second Sylvester.

" Among the many scholars who had profited by Gerbert's teaching, was, as it is said, Ethelwold of Winchester, the friend of Dunstan, and his supporter in his monastic reforms. Dunstan himself fell under the imputation of dealing with unlawful sciences as well as Gerbert, which perhaps arose as much from the jealousy of his enemies, as from his extraordinary studies. Among various other reports, there went abroad a story about an enchanted harp that he had made, which performed tunes without the agency of man, whilst it hung against the wall. The prejudices against Dunstan at length rose so high, that some of his neighbours seizing on him one day by surprise, threw him into a pond, probably for the purpose of trying whether he was a wizard or not, according to the receipt in such cases, which is hardly yet eradicated from the minds of the peasantry. What was in fact the nature of Dunstan's studies while at Glastonbury, we may surmise from the story of a learned and ingenious monk of Malmesbury, named Ailmer, who not many years afterwards made wings to fly, an extraordinary advance in the march of mechanical invention, if we reflect that little more than a century before, Asser, the historian, thought the invention of lanterns a thing sufficiently wonderful to confer an honour upon his patron, King Alfred. But Ailmer, in the present instance, allowed his zeal to get the better of his judgment. Instead of cautiously making his first experiment from a low wall, he took flight from the top of the church steeple, and after fluttering for a short time helplessly in the air, he fell to the ground, and broke his legs. Undismayed by this accident, the crippled monk found comfort and encouragement in the reflection, that this invention would certainly have succeeded, had he not forgotten to put a tail behind."—*Introd. Es:ay*, pp. 67-8.

Although various writers either insert or omit different sciences in their list of the studies of the Anglo-Saxon schools, or perhaps use different terms for the same science, the trivium and quadrivium of the scholastic philosophers will very fairly represent the round of science in those days in England.* There was rhetoric, or, as the glosses call it, thet-cræft ; dialectics, or flit-cræft ; grammar, or stæf-cræft, the art of letters ; arithmetic, or rím-cræft, the art of numbers ; geometry, or eorth-gemet, earth-measurement ; music, or

* The seven arts, thus called, were represented by the following lines :

Gram : loquitur, Dia : vera docet, Rhet : verba colorat,

Mus : canit, Ar : numerat, Geo : ponderat, As : colit astra.

son-cræft, the art of sound; astronomy, or tungel-æ', the law of the constellations. Sometimes astrology, or tungel-gesccad, the reason of the constellations, and mechanics, or orthanc-scipe, ingenuity, were added to the list.

Doubtless those who lately put forward the old Latin Grammar with English notes, and edited various Latin authors with translations of the difficult passages at the page foot, deemed their works to have somewhat of originality, and not to be copies of the Latin Grammar and Class-books of the times of Alcuin; or Alfric to have preceded the nineteenth century in translating the grammar of the Latin tongue into the language of the country. Can it be possible that, that wondrous railroad to knowledge, or rather to the knowledge of certain chapters of certain books—the great Hamiltonian system—is nothing but a revival of the days of Alfred? About the time of that king, interlinear translations came into use, differing not in the slightest degree, so says Mr. Wright, from those of the Hamiltonian system of the present day. Such is the cyclical nature of events and inventions. Our wigs were equalled two thousand years ago; the Carthaginians were acquainted with the use of leather, though not perhaps paper money, which must be referred to the close of the Moorish war in Spain; and our boasted photogenism claims an existence, and with some show of reason, of centuries. The delightful problems of Vyse and Dilworth, and the other professors of arithmetic, date back to the tenth century. In one of the Burney MSS. in the Museum, of that era, we have the story of the snail that was invited to dine with the squallow, and had to travel a league for his dinner, at the rate of an inch a day. Again, the three jealous men and their wives appear in an Anglo-Saxon dress, who must be ferried over the water, so as never to leave one of them alone with his companion's wife; and the old man's address to the boy, "My son, may you live as long as you have lived, and as much more, and thrice as much as this, and if God give you one year in addition, you will be a century old," whence the young arithmetician was to discover the youth's age.

"The other sciences," says Mr. Wright, "as well as arithmetic, were often the subject of questions intended at the same time to try the knowledge and to exercise the ingenuity of the person questioned. Among the most curious tracts of this kind, are the Dialogues which go under the name of Saturn and Solomon, or in one case of Adrian and Rithaeus. The subjects of these Dialogues are sometimes scriptural notions, and at others, fragments of popular science; but in most cases they are of a legendary character. Thus, to the question, 'Where does the sun shine at night?' the answer is, 'That it shines in three places: first, in the belly of the whale called leviathan; next, in hell; and afterwards on the land called Glith, where the souls of holy men rest till doomsday.' Again, to the question, 'Where is a man's mind?' the answer is, 'In his head, and it comes out of his mouth.' 'Tell me where resteth the soul of a man when his body sleepeth?' is another question:—'I tell thee it is in three places: in the brain, or in the heart, or in the blood.' Among other things we are informed that there are in the world fifty-two species of birds, thirty-four kinds of snakes, and thirty-six kinds of fishes. . . There is also printed among

the works of Alcuin, a Latin tract, entitled, 'A Disputation between Pepin and Alcuin,' which bears in some parts a great resemblance to the Dialogues. Among a multitude of other questions, we find some in this tract that are of a most fantastic character, such, for example, as, 'How is man placed? like a candle in the wind.—What is the forehead? the image of the mind.—What is the sky? a rolling sphere.—What is grass? the garment of the earth.—What are herbs? the friends of physicians, and the praise of cooks.' The following definitions of a ship remind us of the metaphorical language of Anglo-Saxon poetry:—'A ship is a wandering house, a hostile whenever you will, a traveller that leaves no footsteps, a neighbour of the sand.' After going through a variety of other questions, more or less singular, the dialogue at last becomes a mere collection of enigmas, such as, 'What is that from which if you take the head, it becomes higher? Answer:—Go to your bed, and there you will find it.' The joke seems to lie in the ambiguity of the expression; as it is not the bed, but the head, which is raised higher when removed from the bed."—*Introd. Essay*, pp. 75-76.

These riddles and enigmas of which Mr. Wright speaks, were very great favourites with the Anglo-Saxons, and form a large, though by no means important part of their literature. Some, as those of Adhelm, were written in Latin verse in imitation of the *Symposii Ænigmata* attributed to Lactantius. Of these, that one on the letters of the alphabet will serve as a specimen:—

Hos denæ et septem genitæ sine voce sorores,
Sex alias nothas non dicimus adnumerandas,
Nascimur ex ferro, rursus ferro moribundæ,
Nec non et volucris penna volitantis ad æthram:
Terni nos fratres, incerta matre crearunt,
Qui cupit instanter sitiens audire, docemus,
Tum cito prompta damus rogianti verba silen'er.*

Others, doubtless of a much earlier date, are in Anglo-Saxon verse, rendered doubly obscure by the intention of the writer, and the peculiarity of his diction; one of the most beautiful is that from the Exeter MS., the subject of which is the transformations of the butterfly. We subjoin Mr. Wright's translation:—

I saw tread over the turf
ten in all,
Six brothers
and their sisters with them,
They had a living soul;
They hanged their skins
openly and manifestly,
on the wall of the hall:
to any one of them all,
it was none the worse,
nor his side the sorer,

Although they should thus,
bereaved of covering,
and awakened by the might
of the guardian of the skies,
bite, with their mouths,
the rough leaves;
clothing is renewed
to those, who, before coming forth,
left their ornaments
lie in their track,
to depart over the earth.

Exeter MS. fol. 104.

Scripture subjects were also reduced into these enigmatical forms: the patriarch Lot, his daughters, and their sons, are described in the following riddle:—

* "Ferro," the iron writing style with broad head for rubbing out; "Terni nos fratres," two fingers and thumb; "incerta matre," the pen itself, it being uncertain whether this were crow or goose quill, or reed.

There sat a man at his wine,
 with his two wives,
 and his two sons,
 and his two daughters,
 own sisters,
 & their two sons,
 comely first-born children ;

The father was there
 of each one
 of the noble ones,
 with the uncle & the nephew ;
 They were five in all,
 men & women,
 sitting there.*

Exeter MS. fol. 112.

As the geometry of the Saxons was little better than what its name in their language implied, mensuration, so their astronomy was conversant with the heavens, merely as means for regulating their tables of prognostications, or the schemes by which they calculated their nativities ; and yet so little confidence had they in the results of their observations, that the sailors, rather than trust to them, constantly chose the calm months of June and July for their long voyages. Some, indeed, among them, were conscious of the imperfections of their knowledge, and the erroneousness of the system on which their observations were carried on. But though the duration of Mars under the horizon for a longer time than the "old masters" had agreed he ought to remain, could lead Alcuin into a right train for the explanation of the error, neither he nor any one else thought of following out the reasoning, but rather preferred to adhere to the "old masters," and set the star down as in error.† Some scholar in the tenth century has left a comprehensive treatise on the principal astronomical phenomena, written down to the capacity of the most ordinary readers. The number of transcripts of the work, and the popular nature of its style, leads us to believe that a moderate knowledge, for the time, a fair knowledge of the astronomical phenomena, was diffused among the people, a knowledge holding a middle station between the astrological mysticism of the higher and more learned professors and the mythological ignorance of the common people.

"All that is within the firmament," says the tract just mentioned, 'is called middan geard, or the world. The firmament is the ethereal heaven, adorned with many stars ; the heaven, and sea, and earth, are called the world. The firmament is perpetually turning round about us, under this earth, and above, and there is an incalculable space between it and the earth. Four-and-twenty hours have passed, that is, one day and one night, before it is once turned round, and all the stars, which are fixed in it, turn round with it. The earth stands in the centre, by God's power so fixed, that it never swerves higher or lower than the Almighty Creator, who holds all things with labour, established it. Every sea, although it be deep,

* The following will be a good exercise for the ingenious among our friends :—

I am a wonderful creature,
 I may not speak a word,
 Nor converse before men,
 Though I have a mouth,
 With a spacious belly,
 I was in a ship,
 With more of my race.

Exeter MS. fol. 105.

† Alcuin Epist. ad dominum Regem. Operum, tom. i. p. 58.

has its bottom on the earth, and the earth supports all seas, and the ocean, and all fountains and rivers run through it; as the veins lie in a man's body, so lie the veins of water throughout the earth. The north and south stars, of which the latter is never seen by men,' we are told in another place, 'are fixed, and are the poles of the axis on which the firmament turns. Falling stars are igneous sparks, thrown from the constellations, like sparks that fly from coals in the fire. The earth itself resembles a pine-nut, and the sun glides about it by God's ordinance, and on the end where it shines it is day by means of the sun's light; whilst the end which it leaves is covered with darkness until it return again.' The writer of this treatise, in one or two instances, mentions and confutes what appeared then to the learned to be the popular errors of their age, such as that of 'some unlearned priests,' who said that leap-year had been caused by Joshua when he made the sun stand still.'—*Introd. Essay*, pp. 88, 89.

Such was the popular astronomy of the tenth century: and while the astrologist sought out the reason of the constellations and the fate of his brethren, the mass of the people believed that the earth swam in the sea, and that the part men inhabited was a small portion of the surface which floated above the waves, lighted by the sun, as he daily rose and set in the waters of the ocean.

In geographical knowledge our Saxon ancestors were before the world. The East was not to them a land of fiery wonders, nor the isles of Japan the veritable paradise, as in the latter centuries. Sig-helm, bishop of Sherburn, had been sent by Alfred to visit the scene of the preaching of St. Thomas and Bartholomew, and been the means of making his countrymen acquainted with the productions of India, as well by his account, as by the specimens he brought to the king on his return. The travels of Orthere and Wulfstan to the North Cape and the shores of the Baltic, during the same king's reign, may even now be appealed to for intelligence and truth, whilst a MS. map of the tenth century, at the time that it records our ancestors' ignorance of the relative size and position of Africa, demonstrates the extent and accuracy of their information respecting the coasts of India and Eastern Asia. And was not Geology known to our ancestors? Were not the dragons of stone suddenly released from their rocky beds—the long serpents guarding treasure in deep caves—the closely-coiled snake in the deep pit; were not these the gigantic antediluvian remains of our caves? Doubtless many a harmless Ichthyosaurus in his earthy bed has been transformed into a deputy-devil, if not a *Diabolus ipse*, on the watch over ill-gotten wealth; whilst the wings and claws of his plerodactylian cotemporary have been metamorphosed into the dragon of Wantley and his compeers. The entire series of the mythology of the heathens has been of old, and, even now, in Germany is regarded as a mystical delineation of the phenomena of nature. The elements are the origin of the gods, the specific phenomena the forms under which the divine race appears and acts. It was an ancient custom brought down to late days among astronomers to conceal their discoveries in ænigmata. May we not with some reason regard the fables of our ancestors, of knights,

dragons, giants *et id genus omne*, as a mystical setting forth of natural phenomena and esoteric teaching of the philosophy of physics?

The difficulty of obtaining many of the strange, and as Boniface calls them, ultramarine ingredients of the recipes, prevented the Anglo-Saxons from reaping the same benefit from the Arabian school of medicine, as they undoubtedly had from the other scientific schools of that nation. The consequence was, either a return to the superstitions of their ante-Christian fathers, or a blind following of certain spurious and absurd books. A Latin herbal, attributed to Apuleius, and fabled to contain the recipes given by the centaur to his pupil Ulysses, a tract on the wondrous effect of betony, and the *Medicina Animalium*, formed the popular text-books among the Saxon mediciners. Take the rule for digging the miraculous betony, as given in the translation from Antonius Musa.

"This plant, which they call betony, grows in meadows, and on clean hills, and in inclosed places. It is profitable both to man's soul and to his body; it shields him against nightly monsters, and fearful visions and dreams. And the plant is very holy; and thus thou shalt take it in the month of August with iron; and when thou hast taken it, shake the mould off, so that none adhere to it, and then dry it in the shade very much, and with the root and all, do it to powder: use it then, and taste it when thou hast need."—*Introd. Essay*, Note, p. 96.

In a physician's note-book, found among the royal MSS. in the Museum, we have incidentally a key to the state of the island at the time of the compilation of the MS., the earlier part of the tenth century. The immense number of recipes for all shades and kinds of personal violence is no bad gloss to the minute penalties imposed upon it in the Anglo-Saxon laws; and whilst the recipes against the bites of serpents, and every kind of noxious reptile, reminds us of the thickly wooded and thinly inhabited wilds of the island, the cures for ophthalmia recall the marshes and swamps with which the lower parts of the country abounded. The system of counteracting influences prosecuted by St. Long seems anticipated by this writer in his mustard and rue plaster to be rubbed on the side of the head where the pain is not, in hopes of exciting a reaction of the nerves; whilst the German process of curing by smelling, seems hinted at in the rule for curing a broken head by putting self-sown garden-cress into the nostrils, that the scent and juice may ascend into the head. What would our advocates of medicated baths say to parboiling a dropsical patient in a decoction of wild marjoram, ivy, mugwort, and henbane, and administering to him during his stew, a full goblet of betony, centaury, agrimony, red nettles, sage, herb Alexander, *cum multis aliis*, boiled in Welsh ale? A physician of those days had no greater friend than the moon: did his remedies fail to afford immediate relief, could he but trace the commencement of the disease to the first day of the month, his patient would be aware that he "must languish long and suffer much;" whilst the eighth day involved not only long suffering, but death, beyond the power of the mediciner to

avert. Every day had its attribute, and of course, if patients would fall sick on propitious days, the physician took the benefit of the accident, but if they would put it off to unlucky times, why he was not to blame.

Of outward disease, however fatal, the physician could hardly prevent knowing the causes; but when his skill was called for in internal ailments, the case was changed; and as the physician was at sea, the elves, witches, and the devil were called to his aid, and saddled with the origination of the malady. As soon as diabolical agency was established in any case, the entire system of cure was altered; the time and manner of gathering a plant was of more avail than the nature of the herb; the vessel in which a febrifuge was given was of more consequence than the ingredients of the draught. The common herb, mugwort, (*Artemesia*) was doubtless a good respectable herb in its way, but when gathered before sun-rise, and after the words, "Tollam te *Artemesia*, ne lassus sim in via," had been said with a loud voice by the gatherer, he had but to carry it in his hand on the longest journey to prevent weariness, or to keep it in his house to cure "the devil's sickness, and avert the eyes of evil men!" A hazel-stick, when a fever had been charmed into it from the suffering patient, had but to be thrown across a highway to effect a complete separation of the disease from the sufferer, ready to be communicated to the first unfortunate wayfarer who might take possession of the stick. At other times the charms were of a religious nature; a church bell is the staple ingredient of the following recipe:—

"Take thrift grass, yarrow, elelitre, betony, penny-grass, casuic, fane, fennel, chick-wort, christmas-wort, lovage; make them into a potion with clear ale, sing seven masses over the plants daily, and add holy water, and drip the draught into every drink he shall drink afterwards, and sing the Psalm *Beati immaculati*, and *Ezurgat*, and *Salvam fac me, Deus*, and then let him drink the draught off out of the church-bell, and after he has drunk it, let the mass-priest sing over him *Domine Sancte Pater omnipotens*."—*Introd. Essay*, p. 104.

The disease in this case was a visitation of evil spirits, at least so the *mediciner* said: hence the masses, the psalms, and the church bell. At other times, the old characters of the Anglo-Saxon alphabet, which were in use before the introduction of Roman characters by the Christian missionaries, formed the chief ingredients of their written charms, which they engraved on their weapons, or on pieces of wood and metal, to be carried about their persons. The crosses and other strange marks found among the most superstitious of the medical receipts, may belong to an earlier period than the Runic charms.

For two centuries after the conquest the Anglo-Saxon language, though gradually more and more corrupted, held its place; during the latter part of the twelfth, and the beginning of the next century, our language may be called semi-Saxon; after which it assumed the form borne by it, until the Reformation, and which has been called *middle English*. The Danes in their inroads and rapines destroyed

many of the most valuable libraries and collections of the ninth and two following centuries; and what these invaders left untouched, the contempt of the Norman barons and their chaplains sedulously endeavoured to complete. A volume of Anglo-Saxon homilies was entered in the catalogue of the monastery by the Norman librarian, as, *item Sermones Anglici, vetusti, inutiles*; and whilst one set of his fellow-monks erased the sermons of Alfric to make way for the Latin decretals,* others, being in want of boards for their missals, or their legend books, pasted together some leaves of these "useless old manuscripts" as a substitute.† The earlier years of the Reformation, when the libraries of the monasteries were scattered, completed the fate of the Anglo-Saxon MSS.; and though in after years, the reformers, eager to call in to their aid the works of their Saxon ancestors in defence of their conduct, endeavoured to collect the scattered remains, their labour was too often foiled by their own previous indiscretion, as well as by the ignorance of those into whose hands these treasures had fallen. To Archbishop Parker and Sir Robert Cotton we are now mainly indebted for the relics of the Anglo-Saxon writings, gathered by the one from the dusty stalls of the booksellers; by the other, from the libraries of the cathedrals. Doubtless it was the ignorance of the Norman monks of the Anglo-Saxon language that permitted the writings of such men as Alfric to remain in the monastic libraries, condemning as they do the growing errors of Rome, and contending for the freedom and independence of the national church. The accidental discovery of a tract of this writer, condemning in most forcible terms the newly-rising doctrine of transubstantiation was the means of setting such men as Parker to make a diligent search after the writings of the Saxons, as unexpected and powerful allies to the doctrines of the Reformation.

With this short summary of the rise and progress of the Anglo-Saxon literature, based on our author's very able introduction, we must now conclude, reserving to some more convenient season a notice of some of the biographies in the volume, with two of which, those of Odo and Dunstan, we shall have occasion to disagree.

* Palimpsest, in the library of Jesus College, Cambridge, of the Latin decretals over the semi-erased homilies of Alfric, parts of which may even yet be traced about the margin of the leaves.

† Leaves discovered by Sir Thomas Phillips in the covers of a volume preserved in Worcester Cathedral. Some few fragments are to be found in covers of books printed in the sixteenth century.

The English Constitution. A popular Commentary on the Constitutional Law of England. By GEORGE BOWYER, M.A. Barrister-at-Law. London: Burns. 1841.

OUR readers need not take alarm at the heading of this article; we are not going to intrude upon the lawyer's domain, nor to dabble in the troubled waters of politics. But we deem the constitution of the country in which we live, as in Church and State established, a subject not unworthy the consideration of the CHRISTIAN REMEMBRANCER.

The term *constitution*, like other words in common use, is often used by the multitude in a vague and indefinite sense; nor are jurists or lexicographers very precise in its definition. It is commonly used to designate the fundamental laws of a state; particularly under a free government, in which the governed partake in the governing power, such as the Chancellor Fortescue understood by a *political* government, opposed to a government purely *regal*.* Dr. Johnson simply defines it, *the established form of government, or system of laws and customs*; the Dictionnaire de l'Academie, as *the form of government, or the charter or fundamental law which determines the form of government, and regulates the political rights of the citizens*. Vattel has defined it, *the fundamental rule which determines how the public authority shall be exercised*;† and De Lolme seems to have understood by it *the law by which the governing powers, are reciprocally balanced*.‡

Mr. Bowyer, who has drawn largely from the pure fountains of the Roman jurisprudence, adopts a more comprehensive and accurate idea of it, as comprised in the *public law* of a state.

"The British constitution," he writes, "is not to be found in any written code or charter. It does not consist in a few general principles, under the guidance of which a man may safely decide on the expediency of measures canvassed on the hustings, or proposed in parliament; but in a highly complicated and artificial system, interwoven with the national jurisprudence, combining the advantages of monarchy, aristocracy, and democracy, and guarding against the inconveniences to which the simple rule of each of those powers is naturally liable. Such a form of civil polity must evidently be studied, by those who partake of its privileges, with some considerable degree of detail, without which they cannot accurately understand what it in fact is,—on what authority its different institutions and maxims are established, and on what reasons they are grounded, so as to perceive the bearing of any proposed measure or line of policy upon the benefits which we derive therefrom,—or upon the inconveniences or defects of our municipal laws, which may from time require amendment.

"The object of this treatise is to initiate the reader into the general frame and principles, as well as the more important details, of our constitution; excluding all speculative theories, however important and valuable, and adhering to the rules and opinions laid down by undoubted and recognised authority. He will thus be enabled to pursue his inquiries, if he thinks proper, by being furnished with a clue to the chief depositories of constitutional learning on each portion of our public law."—Pp. 3, 4.

* De Laudibus Legum Angliæ, c. ix.

† Droit des Gens, i. 3.

‡ Constitution of England, c. 12.

Perhaps a full knowledge of the constitution of any country can hardly be obtained without an insight into the whole system of its jurisprudence. But the law of every state may be divided into two parts; namely, *public law*, which regards the community, and regulates the governing powers and the governed in their public relations; and *private law*, which regulates individual members of the community in their private relations. It is obvious that both public and private law should form one harmonious whole; and those who desire to trace the British constitution in all its branches, should not fail, if they have leisure, to study the whole law of the land. But Mr. Bowyer, desiring to produce a work which would be generally useful, has thought it necessary to confine his treatise to *public law*; that law, "which," as he says, "establishes and maintains the form of civil government, the magistrates, and all public functionaries, and the institutions necessary for the preservation of public tranquillity, for the administration of justice, and the security of the commonwealth from foreign aggression or injury. Public law protects the institutions, the endowments, and the public functions of the Church. To public law belongs also the punishment of all crimes and offences; and the definition, as well as the enforcing, of the reciprocal duty of those who govern and those who are governed."—P. 84.

Mr. Bowyer commences by declaring the principal object which he had in view; namely, to place within the reach of all persons of education, who have not leisure or inclination to study the whole law of the land, that "knowledge of constitutional principles, without which no honest man can exercise political functions and franchises with a safe conscience," (p. iv.) and nothing, as he states, has been a greater object of his solicitude, than the propounding of what he believes to be the only sound principles on which the doctrine of Church and State can be grounded. He has drawn largely from the Commentaries of Blackstone, and availed himself of the valuable theories of De Lolme; and, modestly avoiding the insertion of mere opinions and ideas of his own, has collected and well arranged a body of information from numerous authorities; blindly following no leader, and supplying defects in the great work of Blackstone; and faithfully referring to his authorities, which has greatly increased the value of his work. Disclaiming all allusion to party politics and public men now living, he has not therefore shrunk from propounding, in every case, what he believed to be the true principles of the constitution; or, like another recent author on the subject, left the last 150 years a blank. A writer on public law should, as he justly says, endeavour to preserve an almost judicial impartiality; and such temperate and chastened spirit appears throughout his work.

We cannot, in the limits of this article, do him justice by fully reviewing his work; but we will endeavour to present our readers with a general outline of its contents, and with a specimen of the able manner in which it is executed.

After stating the object and spirit of his undertaking, as already

mentioned, Mr. Bowyer introduces his subject, with a preliminary dissertation on the law of the land, and the empire over which it prevails; including, under the first head, the division of the law into common, customary, and statute, with the several minor departments of civil, canon, and ecclesiastical law, and the distinction between law and equity; and under the second head, treating of the United Kingdom and its dependencies in lucid order. He then enters upon his principal subject; and, viewing the constitution under the head of *public law*, considers this as it relates to the governing power and the governed. Following Grotius in his analysis of the supreme power in a state,* he divides it into the three great branches of *legislative, executive, and judicial*; treating of each, in its turn, in detail, and adding a useful chapter on subordinate local magistracy. The people, for whose benefit all government is ordained, then obtain his attention; and after considering them in the several capacities of natural-born subjects, persons naturalized, denizens, and aliens, he deeply investigates the basis of civil rights; including the great primary rights of personal security, personal liberty, and property, with the several securities furnished by the constitution of parliament, the limitation of the royal prerogative, the right of applying to courts of justice, the right of petitioning the queen or either house of parliament, the right of freely speaking and writing, and the right of bearing arms for self-defence; by which these great liberties are guarded. He further considers the people under the divisions of clergy and laity; and the laity as divided into the civil, military, and maritime states. A table of precedence, a note of pending alterations in the law, and an excellent alphabetical index, are added. We regret that Mr. Bowyer's limits prevented him adding a brief view of the subjects of private law, including the private relations of persons, the right of property, and the redress of civil injuries; by which his work would have been rendered a most valuable full compendium of the law of the land.

A popular treatise of this nature has long been wanted in this country: whence it happens that our younger senators are often better acquainted with the laws of Greece and Rome than they are with those of England; and the educated, equally with the uneducated classes, are generally ignorant of the law of the land, (which all have to obey, and in which, under God, is the safety of the state,) except so far as it may have fallen under their individual experience. The unrivalled commentaries of Blackstone are almost too bulky for the general reader, and are growing old in the now accelerating changes which have occurred during the last eighty years; while his commentators, for the most part, incumber as much as they enlighten the student; and the master-mind and *learned leisure* which could worthily *incorporate* his text with the modern law, and supply defects, have not yet been found; unless the task has been achieved by Mr. Bowyer, or

* *Droit de la Guerre et de la Paix*, i. iii. 7.

Serjeant Stephen succeeds in his attempt.* The clever treatise of De Lolme is irregular and incomplete. It also has suffered by changes since De Lolme wrote; and the able commentary and additions of his recent editor, though containing much valuable matter, scarcely adapt it for popular use.† The useful and well-compiled work of Custance is similarly obsolete, and is now out of print; and containing little reference to authority, was principally suited to juvenile readers. Lord John Russell's essay on the constitution‡ is the work of a party man, though we fancy it does not go far enough to meet the author's now ripened views; and his lordship will scarcely find it convenient to publish a castigated edition.

The public, and the lawyer as well as the general reader, are greatly obliged to Mr. Bowyer, for his successful attempt to supply this *desideratum* in constitutional law. We have heard that he is a young man, the heir to a baronetcy, though not to wealth, and that he has been educated abroad, where he has resided with his father, though now practising at the English bar; which circumstances, considering the temptations of youth and rank, and the disadvantages of foreign residence, increase our surprise at the ability, and temper, and learning displayed by this work. We acknowledge it to be the only popular treatise which gives a complete view of the English constitution; and, remembering that De Lolme was but twenty-eight years of age, and had been scarcely two years in this country, when he first published his celebrated work, we shall not undervalue Mr. Bowyer as a young writer, or for his foreign residence. He has not, while absent abroad, forgotten the land of his birth. His attachment for English institutions has grown while he clearly studied them in the distance; and, returning in the prime of life to embark in the honourable profession of the law, he has devoted the first-fruits of his labours on the altar of his God, and in his country's service. We confidently anticipate that the British public will not be insensible to the merits of his work, though De Lolme complains that he was almost left to boil his tea-kettle with the manuscript of his enlarged edition, for want of being able conveniently to afford the expense of printing it.

We had *one*, and *only* one fear, from a single word which occurs in the preface, and from hearing that Mr. Bowyer had for some time resided abroad; but that fear was dissipated when we came to examine the book. We rejoice to find in our author a new and able advocate of the just connexion between Church and State, alike removed from the Erastian tyranny of the civil government over the Church on the

* See Stephen's Commentaries on the Laws of England, of which the first volume only is published.

† De Lolme on the Constitution, by A. J. Stephen, Barrister-at-Law. 2 vols. 8vo. London, 1838.

‡ Essay on the History of the English Government and Constitution. London, 1823.

one hand, and from the papal tyranny which would over-ride all civil government on the other.

"The doctrine of Hale and Blackstone," writes Mr. Bowyer, "that the canon law has no force in this kingdom, except so far as it has been admitted by the municipal law of England, must be understood with certain qualifications.

"Some things therein are of divine right, and therefore require no sanction from any human power to render them binding. Such are the three holy orders of bishops, priests, and deacons, and the functions essential to those orders. Such is the spiritual jurisdiction of the bishops.

"Other things belong to the discipline and polity of the Church. Such are divers rites, ceremonies, and regulations, established by decrees of councils or synods, or handed down by tradition from the first ages of the Church.

"The temporal law may refuse to sanction or enforce either of these two species of ordinances, whether of divine or ecclesiastical right; but it can evidently not deprive them of that authority which they derive from no temporal power. They are abstract truths, propounded by a competent authority; and they must evidently be true, whether they have the sanction of temporal laws or not. The temporal law cannot take away what it did not give. As the temporal law can alter nothing in physical science, how can it change things that belong to religion? The civil power can compel people to an outward conformity in matters of religion with what they believe to be wrong or false, but to do so is tyrannical and unjust.

"These principles are evidently not affected, with reference to the Church, by the fact that the Church is established by law in England. The State may indeed take away whatever privileges she has conferred on the Church; but the fact of her having so conferred those privileges does not afford any argument to show that the State may take away or interfere with any thing else."—Pp. 17—19.

Again he writes:—

"The proper jurisdiction of the Church is purely spiritual. It is enforced by ecclesiastical censures, and is binding on the conscience of the members of the Church, so far as it extends to spiritual matters, or to the duty of the children of the Church towards her. So far the Church enjoyed a jurisdiction even during the times of the pagan emperors, as history abundantly shows. But the Church has received from temporal princes an external tribunal, where she administers justice in those matters to which her interior or purely spiritual jurisdiction extends, together with the power of compelling to obedience, by physical means, those who would neglect decrees having no sanction but spiritual censures. Besides this, the civil power has granted or conceded to the Church a jurisdiction over certain purely temporal affairs; such, for instance, as the cognizance of testamentary matters.

"The last jurisdiction the State, who granted it, may entirely take away. The State may, in like manner, refuse to enforce by civil sanctions the spiritual authority of the Church; but the State cannot evidently abolish or diminish that authority. No one will say that in the time of the pagan emperors the Christians were not bound to obey the principles of their religion and the precepts of their ecclesiastical superiors in ecclesiastical matters, though those superiors were outlawed by the State, and they themselves were punishable by law for their obedience. It must follow, then, that the State cannot deprive the Church of that authority which is properly her own,—which she did not derive from any human power,—and which she exercised even while under the persecution of temporal princes."—P. 24.

Still more do we rejoice to find him vindicating, by the light of truth and history, the principles of the Church of England in recognising the queen as the head and supreme governor of the national Church, as follows:—

“Here we must carefully distinguish the exaggerated and unsound meaning which was attached by courtiers and lawyers to the title of the supreme head, assumed, with the assent of the Clergy, by Henry VIII., from the true and sound view of the ecclesiastical prerogative in which alone the Church acquiesced. When it was proposed to the Clergy of the convocation of Canterbury to acknowledge the king as supreme head of the Church and Clergy of England, they absolutely refused to pass this title simply and unconditionally; and after much discussion, the king was obliged to accept it with a proviso, introduced by the Clergy, to the following effect:—‘*We acknowledge his majesty to be the sole protector and supreme lord of the Clergy and Church of England, and (so far as it is lawful by the law of Christ) also supreme head.*’* It is clear that this proviso was sufficient to preserve the right of the Church to submit to the royal prerogative, and the interference of the State, only so far as it could do so without violating those ecclesiastical obligations, and those rights of conscience, of which the Church, and not the civil power, is the depository.† This position claims no more for the Church than every religious community is entitled to at the hands of the civil power, on mere principles of liberty of conscience. The intention of the Church of England in making this recognition, was only to admit a general power of external control and direction in ecclesiastical affairs to the king, without relinquishing any of the ancient rights of the Church. It is an unfounded assertion, that the papal power was transferred to the king; the royal supremacy was of a perfectly distinct nature from the papal jurisdiction.‡

“But the statute of appeals, 24 Hen. VIII. c. xii. will afford us a clearer view of the nature of the royal supremacy. In that statute it is recited, that ‘by divers sundry old authentic histories and chronicles, it is manifestly declared and expressed that this realm of England is an empire, and so hath been accepted in the world, governed by one supreme head and king, having the dignity and royal estate of the imperial crown of the same; unto whom a body politic compact of all sorts and degrees of people, divided in terms and by the names of spirituality and temporality, been bound and owen to bear, next to God, a natural and humble obedience; he being also institute and furnished, by the goodness and sufferance of Almighty God, with plenary, whole, and entire power, pre-eminence, authority, prerogative, and jurisdiction, to render and yield justice and final determination to all manner of folk, resients, or subjects, within this his realm, in all causes, matters, debates, and contentions, happening to occur, insurge, or begin, within the limits thereof, without restraint, or provocation to any foreign princes or potentates of the world: the body spiritual whereof having power, when any cause of the law divine happened to come in question, or of spiritual learning, then it was declared, interpreted, and shewed by that part of the said body politic, called the spirituality, now being usually called the English Church, which always hath been reputed, and also found of that sort, that both for knowledge, integrity, and sufficiency of number, it hath

* Palmer's Treat. of the Church, vol. i. p. 461; Burnet, Hist. Reform., vol. iii. p. 90—92; and vol. i. p. 205; Collier, vol. ii. p. 62.

† On this subject, see Grotius, De Imperio Summarum Potestatum circa Sacra. Grot. Dr. de la Guerre, l. ii. c. xx. § 44. Pufend. Dr. des Gens, l. vii. c. iv. § 11, note. Barbeyrai. Puf. Dissert. de Concord. veræ Politicæ cum Religione Christiani. De Marca, Concordia Sacerdotii cum Imperio.

‡ Palmer's Treat. i. 461-5.

been always thought, and also is at this hour, sufficient and meet of itself without the intermeddling of any exterior person or persons, to declare, and determine all such doubts, and to administer all such offices and duties, as to their rooms spiritual doth appertain; for the due administration whereof, and to keep them from corruption and sinister affection, the king's most noble progenitors, and the antecessors of the nobles of this realm, have sufficiently endowed the said Church both with honour and possessions; and the laws temporal for the trial of property of lands and goods, and for the conservation of the people of this realm in unity and peace, without rapine or spoil, was and yet is administered, adjudged, and executed, by sundry judges and ministers of the other part of the said body politic, called the temporality; and both their authorities and jurisdictions do conjoin together in the due administration of justice, the one to help the other.

"Here," says Mr. Bowyer, "we find a solemn recognition, by the supreme authority of parliament, of the existence of the Church as a body distinct and separate from the State, the particular province allotted to each of those societies, and the duty of both to conjoin together in the due administration of the power committed to them respectively—the one to help the other. Hence we may learn the reciprocal relation and duties of the Church and the State; and at the same time, infer that the royal prerogative in ecclesiastical matters was not created as a new power, but claimed as an ancient authority springing from the constitution of monarchy itself."—P. 248.

These principles, as he observes, are confirmed by the twenty-seventh article, which explains the regal supremacy as "*that only prerogative which we see to have been given always to all godly princes in holy Scripture by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or civil, and restrain with the civil sword the stubborn and evil doers;*" and by the second canon, which asserts, that "*the king has the same authority in canon ecclesiastical that godly kings had among the Jews and Christian emperors of the primitive Church.*" But we must again read what Mr. Bowyer says.

"The Church was not intended to supersede or take the place of civil governments; and thus the duty of a Christian is to submit to the lawful authority of temporal rulers. But, on the other hand, the Church can lawfully submit to the authority of the State only so far as is consistent with her own constitution, which must remain the same, whether she is protected or persecuted by the civil power. The Church could not (as it has been supposed) give up any part of her own authority in consideration of the protection and endowments conferred upon her by the State, because she is not the mistress, but the trustee and guardian, of that authority.

"By recognising the Church, the temporal sovereign became her protector, but did not diminish her rights; otherwise the Church would have suffered a diminution of right by ceasing to be persecuted. Besides, the duty of each member of the Church to that body must clearly remain the same, whether it is persecuted, neglected, or protected by the temporal law. Thus the State is collateral to the Church. The Church existed at first separate from and totally unconnected with the State; and was adopted, not erected, by the temporal power, with all the spiritual rights and privileges appertaining thereto.

"Again; the State cannot be entitled, as a benefactor of the Church, to violate any part of her constitution. The State has the power to revoke her grants, it is true; though such a revocation, if it has a tendency to injure the Church, must obviously be as wrongful and sinful in those who

perform it in a public, as if they had acted in a private, character. But it does not follow, because the State may take away what the State has given, that the State may deprive the Church of any right which she did not receive from any human authority. The temporal power can refuse its sanction to the laws of the Church, but cannot affect the obligation of Christians to obey her authority. This is, indeed, no more than a principle of freedom of conscience and toleration. Thus, for instance, the State may refuse to continue the *regium donum* to the presbyterians of Ulster; but it cannot, without violating liberty of conscience, compel them to be governed by bishops. Thus, the civil power may refuse to enforce the decrees of the general assembly of the Scots Kirk; but cannot change, nor, without intolerance, interfere with, the belief of the Scots presbyterians, who hold themselves bound by those decrees."—Pp. 248—250.

Of recent changes, which seem scarcely accordant with these admirable principles, Mr. Bowyer speaks in the most temperate manner. Referring to the alterations in the temporalities and administration of the Church of England, effected or proposed to be effected under recent acts, or on the recommendation of the ecclesiastical commissioners, appointed under those acts, when confirmed by the queen in council, he observes, that—

"It would have been more in accordance with ecclesiastical principles, if the reports of the commissioners appointed in 1835 had been submitted to a synod of the bishops, and the results of their deliberations had, by authority of parliament, been clothed with the force of law by the queen in council. The result might have been the same; but sound principles of ecclesiastical government (in which innovations, however specious, are greatly to be avoided) would have been strictly preserved in the mode of proceeding."—P. 598.

In these considerations we entirely agree with Mr. Bowyer. We fully recognise the spiritual, as well as temporal, benefits derivable to the Church from its due establishment by the State; the paramount duty, as well as policy, of the State to provide, through the Church, for the extension of the truth; the necessity, for mutual harmony, that Church and State should have one temporal head; and the declared duty of Christians to yield obedience to the law of the land, in whatever respect it is not clearly repugnant to the revealed law of God. We therefore must allow full discretion to the State in the disposition of the temporal possessions and powers*and honours which it confers upon the Church; and we must also make allowance for human errors on the part of the State; and cease not to cultivate the just connexion for any but vital differences. But we tremble to see the State interfering with the teaching, the spiritual internal government, or even with the property of the Church; lest the State should incur the sin of ministering with strange fire at God's altar, or the great guilt of sacrilege; and lest the Church should become corrupt, or exposed to the suspicion of corruption. We therefore think all future changes affecting the Church, which may be thought proper by our civil rulers, should be first submitted, if not to a convocation (which was perhaps rather an emanation from the constitution of parliament for the disused purpose of taxing the clergy) at least to a synod of

bishops convened with the royal sanction, if that may be done consistently with our ecclesiastical polity. We do not anticipate that in such a synod, properly convened, there would be any want of harmony, either in itself, or with the civil power; which would tend to the discredit of the Church, or impair the power of the State.

To return to Mr. Bowyer: there is one minor point, which passing events now press upon our attention, which he has not treated so entirely to our satisfaction as we could have wished; we refer to his comment on the legal provision for the poor. We rejoice to see that he clearly affirms the principle of that provision, saying, "*It seems clearly to be the duty of every system of government, to make provision for the relief and maintenance of the poor,*" (p. 535); but he does not, we think, attach its full weight to this provision in England, and seems to adopt certain prevalent errors, the off-shoots of the Malthusian theory. The provision for the poor in their several parishes did not originate in the reign of Elizabeth, though then remodelled and newly enforced, but had from time immemorial been incorporated into our common law,* and we have always regarded it as a glorious and important feature in our constitution. We fully admit the evils likely to arise from an *indiscriminate* application of poor-rates, or any charitable funds; and the great danger of establishing a legal provision for the able-bodied, without exacting labour for it in return. But the law of 43 Elizabeth, c. 2, never provided for the *indiscriminate* relief of the poor, or for the relief of the able-bodied, without *work*; and the evils which appear to have arisen from a mal-administration of that law, or from later and less wise statutes, seem to us to have been greatly exaggerated. The poor-rate, or the mal-administration, pressed most heavily, soon after the close of the war with France; but the errors committed respecting the poor during that war were on the side of charity; and shall we not acknowledge that the charity may have been rewarded (both then as in the reign of Elizabeth) in the wealth, and strength, and union of the British nation? On this point we cannot omit the pleasure of quoting our old school-acquaintance Custance.

"England is probably the only nation in the world that provides for its own poor *by law*. How far this part of our constitution has been and still is connected with our public prosperity and happiness, it would be presumption to determine. No one, however, who reflects how uniformly the sacred Scriptures urge the care of the poor as an indispensable duty, and considers that "righteousness exalteth a nation," can deny the probability that our legal provision for the poor has had its share in procuring for us our distinguished national blessings. Certain it is, that these have been gradually increasing more or less in every succeeding reign."†

* See Mirror, c. i. s. 3, and Steel v. Houghton, 1 H. Bl. 55, in which case Mr. Justice Gould expressed his opinion that "ever since the settlement of parishes, the poor inhabitants were to be esteemed as parishioners, and their necessities to be relieved by the parish to which they belonged."—See also Christian Remembrancer, August, 1841, p. 95.

† Custance on the English Constitution, p. 429.

Lord John Russell, writing when the old poor law abuses were rife, and retaining the conclusion of Malthus, (though abandoned by him,) that they had occasioned an excessive increase of the population, feared the destruction of the constitution by the existing mal-administration of the poor-laws. But we thank his lordship for having recorded some useful principles, as follows:—

“Much, if not every thing, may undoubtedly be done to prevent the mischief of the poor-laws, where it has yet made no great progress, and the farmers are enlightened and liberal. Good wages, and a constant system of industry and improvement, will employ the labouring people *as long as things continue in a prosperous and steady course*. LABOURERS THEMSELVES UNDOUBTEDLY PREFER THE HARD-EARNED BREAD OF INDEPENDENCE, TO THE STINTED AND LITIGIOUS CHARITY OF AN OFFICER OF THE POOR. It is only a bad system on the part of the rich that can debase the indigent.

“The evils of the poor-laws have latterly been so great as to incline the mind to wish for their total repeal. But, upon consideration, I am inclined to think that, great as is the mischief of the present system, the entire abolition of it would be still greater. IN A COUNTRY SUBJECT TO SUCH VIOLENT TRANSITIONS FROM THE REVOLUTIONS OF TRADE AND COMMERCE, IT WOULD BE CRUEL AND INHUMAN TO EXPOSE THE LABOURING CLASSES TO THE RUIN THAT WOULD FOLLOW A PERIOD OF AGRICULTURAL OR MANUFACTURING DISTRESS. The poor-laws must be pruned, not rooted up; the knife, and not the axe, must be used.”

His lordship must excuse us for having brought out those principles in capitals; they so entirely coincide with our conviction, as to the cruel fallacy of supposing it necessary to adjust the paupers' condition by the often insufficient earnings of the independent labourer, or to require any other test of necessity than that of labour according to his ability; and our conviction that such distress as now prevails in Paisley and other parts can never be relieved without a sufficient legal provision for the poor. Lord John Russell may think that the pruning-knife and not the axe has been applied; but we must observe that the ancient parochial system has been almost wholly cut down; and feel convinced that it must soon be restored either by the State, or by means of the Church, though we could wish to see it accompanied by a better distribution of parishes than now exists.

The following extract from a letter, just now received from a friend at Manchester, exposes the inefficiency of the present system in some important points.

“The more I see of the poor-law's working here, the more I am satisfied of its inaptitude and inadequacy as an instrument for the real relief of the poor. If it were designed to discourage pauperism, it does not effect that object; for the sorts of work provided for the able-bodied labourer, thrown out of his ordinary employment, are such as he, being unaccustomed to them, cannot earn a sufficient maintenance for himself and his family at the wages given:—stone-breaking, at which an expert workman can get 10s. or 12s. a week, an inexpert one, 3s., 4s., or 5s.; or working on a moss, where our poor hand-loom weavers and spinners cut a very sorry figure with spades in their hands, to earn 1s. 6d. a day if the weather be fine, to feed their famishing children, keep up their own stock of little strength for their work, and pay their

* Russell on the English Government and Constitution, 1823, p. 266.

rent of 2s. 6d. or 3s. a week. For the casual poor it offers little more than a mockery of assistance, and the shadow of a hope, from the result of a letter to be written by the authorities of one union to the dignities of another, which, like many other official communications, are slow in progress, and ineffective in conclusion. At the best, a removal is offered, and a workhouse at the end of the journey, which it is generally known—I wonder whether it is not intended—a man who is fond of his wife, or a mother who loves her children, will endure any extremity, trust to any casual alms, rather than accept. To be sure, the workhouses themselves, which are paraded to foreigners as specimens of our English charity for poor people, are very comfortable and clean, and somewhat commodious; and so are our English gaols almost as much so: indeed, comparing the two, it is rather difficult to say whether poverty or felony is considered the greater crime amongst us. But surely the contemplation of a workhouse, viewed with all its circumstances and associations,—that poverty is a providential dispensation which must happen to some persons, that it is a hard lot, and needs every balm and comfort to soften it, that it is dealt with there, as far as the moral affections are concerned, in a way to make it tenfold more bitter and painful—man's law putting asunder those whom God's law has enjoined to be kept as one and indivisible, children separated from their natural protectors, and committed to the charge of strangers, all natural affections rived, and natural relationship disturbed,—all these things put together, make me feel quite sure that a workhouse is a far sadder place than a prison."

We agree with our benevolent correspondent in denouncing the Malthusian principles and several practices of the new poor-law; but, at the same time, we must not be carried away by overwarm feelings. We admit that benefit has arisen by the increased stimulus to private exertions, frugality, and charity; though counterbalanced by disadvantages. We admit, also, the *great* difficulty of finding suitable employment for the pauper, and that the employment of cotton-spinners in moss-draining is better than idleness, or some miserable resources under the old system. Again, notwithstanding the workhouse *principle* of the law, the workhouse test has not yet been universally applied; Sir J. Graham stating that, in 1841, while 192,000 were relieved in the workhouse, 1,108,000 were relieved out of it. Separation of members of the same family within the workhouse seems also necessary, *to a certain extent*, and better than the promiscuous herding which was found in many old parish workhouses. Nor can we admit that the workhouse should be compared to a prison, when we consider that the inmates are under compulsion only to work, and may at any time quit the workhouse, on giving three hours' notice to the master. Thus much in justice, and to avoid *dangerous* mistakes. But we utterly repudiate, root and branch, the accursed Malthusian theory upon which the new law was founded; and trust that, before long, it will be solemnly repudiated by the legislature. The biographer of Malthus has rightly said that "this act is founded upon the basis of Mr. Malthus's work. The Essay on Population and the Poor Laws' Amendment Bill will stand or fall together."* We predict that both will soon fall.

* Memoir of R. Malthus, p. xix., prefixed to his Treatise on Political Economy.

Our readers and Mr. Bowyer himself will pardon this digression upon a pressing subject of overwhelming importance, although it would exceed our present limits to consider how Mr. Bowyer has treated other matters of great importance. We may generally state, that he appears to have placed the theory of our constitution upon right grounds, and to have explained both theory and practice in a very intelligible way. Members of parliament, and all voters who can read, would find this little volume well worthy their attention; it should lie upon the table at the Reform Club and the Carlton, and circulate amongst the members of country political Associations. Sir Robert Peel himself might deign to gather instruction from its principles; and Lord John Russell usefully revive by it his forgotten knowledge of the English constitution.

NOTICES OF BOOKS.

Baptismal Regeneration, opposed both by the Word of God and the Standards of the Church of England. By the Rev. CAPEL MOLYNEUX, B.A., Minister of Trinity Episcopal Chapel, Woolwich. London: Seeley and Burnside. 1842.

THIS pamphlet originated in a local controversy, to which, however, that peace-loving paper the *Record* thought proper to give general publicity. The same profound judges have also hailed Mr. Molyneux's production as an acquisition to our theology, and as satisfactorily disposing of the question it discusses. Not so much, however, because of the publicity thus given to them, as from a regard for the populous and important neighbourhood which has been disturbed by Mr. Molyneux's opinions, and the proceedings rendered necessary in consequence, we think it well to bestow on his pamphlet more attention than we should naturally have done.

Mr. Molyneux, as his title-page indicates, takes in hand two separate questions—the Scriptural and the Ecclesiastical one—the right of any man to deny the doctrine of Baptismal Regeneration, which, of course, must depend on the sentence of holy Scripture—and the right of any *Clergyman of the Church of England* to do so, which must depend, in addition, on the sentence of her formularies, or, as our author calls them, her *standards*, to which he has pledged himself, and on the condition of abiding by which he eats her bread. In dealing with these questions, Mr. Molyneux takes them in the order of their importance; *i.e.* he treats the scriptural one first, and the ecclesiastical one afterwards. It is to the latter, however, that we mean mainly to confine ourselves at present,—the former being too large for our space; and we shall no further enter into it than may be necessary to show how entirely Mr. Molyneux mistakes the whole question, and how utterly incompetent he is to handle it.

In the eyes of all plain people, the Church of England teaches Baptismal Regeneration as distinctly and unequivocally as she teaches any doctrine whatever—and too distinctly and unequivocally to allow those who deny it, honestly to eat her bread and serve at her altars. Such plain persons will see no right which they who try to torture her services into any other meaning on this subject can have to fling stones at Tract No. XC. But let us, notwithstanding, take Mr. M.'s argument in support of his thesis, that "the Church does not teach, but *opposes* the doctrine" of Baptismal Regeneration, in the order wherein he presents them.

I. He appeals to the doctrine of the Articles "in reference to the Sacraments generally." And forasmuch as Art. XXV. teaches that "in such only as worthily receive them they have a wholesome effect or operation," Mr. Molyneux conceives that the doctrine of Baptismal Regeneration is constructively condemned,—the maintainers of which doctrine, he imagines, make no account of the state of the person baptized. Now to this there is a very easy answer. The Church of England, along with the whole Catholic Church, considers that all infants receive Baptism worthily. The very ground and defence of Infant Baptism is, that while the infant needs, he cannot refuse Christ and the grace of his Gospel. Our blessed Lord died for all, and because of no lack of love on his part, and no insufficiency in his atonement, but only because of rebellious rejection of Him and his love, does any one perish. And seeing that an infant is one for whom He died, the Church feels bold to admit him to holy Baptism, as powerless to be guilty of the only obstruction to the grace of the sacrament. Mr. Molyneux, however, goes off in another direction, pronouncing Faith to be the *sine qua non* of worthily receiving Baptism, as in adults it undeniably is. To discuss this would lead us into the scriptural question; and we at present content ourselves with remarking, that it has been amply disposed of by Hooker—a fact of which Mr. Molyneux seems to be in blissful ignorance.

Our author next betakes himself to Art. XXVII., on which he thus argues:—

"This Article—which presents the authoritative teaching of the Church on the doctrine of baptism—says, that baptism is a sign of regeneration. And to whom, or in whose case, does it declare it to be a sign of regeneration? To such as receive it *rightly*; and who are they that receive it *rightly*? Such,—as we have already learnt,—such as receive it *worthily*, or with faith. And once more, who are they that receive it with faith? The regenerate, and none else; for none else have faith; it springs exclusively from regenerating grace."—P. 48.

To this we reply, that, as we have already laid down, the Church considers every infant to receive Baptism worthily, that the ground taken by the upholders of baptismal regeneration has uniformly been, that infants *present no obstacle* to the due effect of the sacrament. We have already referred Mr. Molyneux to Hooker, in answer to his argument about faith. In addition, we point on this subject to the decision of our Church, that all baptized infants dying before they can commit actual sin, are saved. And the bearing of this on the question of faith is very plain. Faith can hardly be represented

in Scripture as more necessary to the due reception of Baptism, than it is to salvation. Yet here we find the Church peremptorily pronouncing the salvation of a large class, in whom, as a positive quality, faith could not have existed. Manifestly because the Church, looking into the life and spirit of the New Testament, sees that faith is there always viewed in correlation to its opposite unbelief, the only obstruction to Christ's grace; that the value of faith, therefore, in reference to our union with Christ, is the removal of that obstruction; but that where the obstruction cannot exist, we need be under no uneasiness because of the necessary absence of what Hooker calls "an actual habit of faith." But though the Church thus dispenses with faith as a positive quality in cases where unbelief is out of the question, she marks, in the very terms of her decision about departed infants, (of which Mr. Molyneux has discreetly taken no notice whatever,) her sense of the instrumental value of Baptism.

Next, we have an argument drawn from the declaration of the article, that in Baptism "faith is confirmed, and grace increased;" and as, according to Mr. Molyneux, there can be no faith, no grace, where there is not regeneration, those who receive Baptism rightly are regenerated before, and therefore not in and by that blessed sacrament.

Now this fallacy, that faith and grace never can exist without regeneration, is not only the basis of Mr. Molyneux's argument here, but it runs throughout his whole book; and in disposing of it, we shall, in reality, dispose of nearly all his scriptural reasonings. For example, of his first, that "the practice of Christ, the founder of Baptism, was to regenerate souls without the use of Baptism at all;" that "multitudes had already been regenerated in all ages of the world" before Christian Baptism; that the Ethiopian eunuch showed faith, and therefore regeneration, before his reception of that sacrament, &c.

Now our reply, probably, will astonish Mr. Molyneux, but not, we imagine, any moderately-read divine. The whole of this argument falls to the ground under the weight of Scripture. Scripture teaches that none were regenerated before the days of the christian covenant; that none—no, not his apostles—were regenerated during our Lord's sojourn upon earth. He was himself, during "the days of his flesh," the sole depository of the regenerate life; and not till He had offered his sacrifice, and been accepted, could that life flow from Him upon his many brethren. His own words are, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And, again, we read that "the Spirit was not yet given, because Jesus was not yet glorified." And, once more, we have our Lord's own assurance, that unless He went away, the Comforter would not come to us. It is not, of course, denied, that patriarchs, and prophets, and righteous men of old, and the disciples, even while they were carnal, were renewed unto holiness; neither that, if they were so, it can only have been by the Divine Spirit of holiness. As little do we question that in the other world the former class are, in some way unknown to us, engrafted into the fulness of Christ's body, and made partakers of all the privileges which He has purchased. But, while on earth, they had not, could not have, those privileges; they "received not the pro-

mise;" the Holy Ghost operated in their hearts, but had not been given them. His movements were, as far as men could calculate, but stray visitations, not an abiding presence, a continual dwelling in his fulness. They were accepted servants, not adopted sons. They had a hope, indeed, and a sure trust in the living God; but for them the fallen root was not taken away, the new spiritual man not revealed, the spiritual constitution not provided, the sentence of banishment not reversed, the incorporation into the universal family of the blessed not effected. They had not, *while on earth*, "come unto Mount Zion and the city of the living God, the heavenly Jerusalem." The man Christ Jesus is himself the Regeneration of the human race. In his human nature mankind was generically new born. He is the new Root of Life, on whom we are engrafted, instead of the old deadly one. In Baptism unto him, therefore, there is effected (the words are not ours, but Luther's) "a destruction of the old Adam nativity"—we are engrafted on a new Adam; a gift is conveyed unknown to the ages and generations that lived before him—a gift unspeakably divine and precious, yet awful too, seeing that we have the frightful power to misuse and fling it away.

Time would fail us, were we to argue this point as its importance deserves. We must content ourselves with suggesting it. If true—as we are sure, on due consideration, and by the help of fuller appeal to Scripture than we have been able to make, our readers will find it—it upsets, as we have said, nearly all the reasoning of Mr. Molyneux: yet it obviously never occurred to him. If so, what are we to think of his qualifications for handling the subject he has undertaken? He may say that he does not accept it as true. Perhaps not; but as a controversialist, he ought to have known that it is ground which can be taken against him, and that his arguments are worth nothing till he has disposed of it. In our next, we propose to consider his remaining positions, and undertake to show that, as regards the formularies of the Church, he does but evade their plain and obvious sense, and that even his evasions cannot apply to them all. His only scriptural argument besides, on which we will bestow some attention, is that from 1 John.

In concluding at present, we must apologize to our orthodox and intelligent readers for taking them over such trodden ground. But the fault is in Mr. Molyneux, not in us. He brings forward argument after argument, in resolute ignorance of the fact that they take us in no way by surprise,—that they have long since been fully considered and answered by authorities whom he ought, before forming his opinion, to have consulted. And his zeal and piety have given him such influence over the populous neighbourhood where he resides, and a recent interposition of ecclesiastical authority has so whetted the interest taken in the question there, that we feel bound to do what in us lies to correct the mischief which may result. Meanwhile we refer those who may not have access to our standard authorities on the subject, such as Hooker, Waterland, or Bethell, to an admirable tract, entitled, "Baptismal Regeneration a Doctrine of the Church of England." (Burns, 1841.) The clergy in Mr. M.'s neighbourhood cannot do better than circulate it among their flocks.

Sacred Music, selected from the Compositions of Tye, Tallis, Gibbons, Ravenscroft, &c., and adapted to Portions of the different Versions of the Book of Psalms. London: J. Burns. 1842. 4to.

WE hail the publication of this selection of Sacred Music, as one among the many cheering signs of our times. When we hear of the successful efforts that are being made in the metropolis, and in many of our provincial towns, to promote the cultivation of vocal music, and witness, in conjunction with such works as the present, the publications of the "Musical Antiquarian" and "Motett Societies," we think we can discern a brighter day beginning to dawn upon us. And should we ever again become, what we once were, a singing nation, (and there is every probability of this being the case,) the publication and dissemination of the compositions of our old masters will follow as a necessary consequence; for their harmonies were all arranged for the *human voice*; they had well studied its capabilities, and were complete masters of those laws, by which the greatest effects can be produced from the combination of its various powers; and just in proportion as it is cultivated will it become necessary to have recourse to their compositions, if we would form a due estimate of the superiority of the human voice to every other musical instrument. We therefore rejoice at the daily increasing attention paid to vocal music, because its almost immediate effect will be to lead to the study and appreciation of the style and harmonies of our old vocal harmonists; but principally do we rejoice in the progress it is making, because its ultimate result must be the improvement of the music in our cathedrals and parish churches, and the adoption of a grander and more solemn style than that which at present almost universally prevails; which from its light and secular character is better calculated to recall to the associations of the worshippers that world, whose pomps and vanities it should be the object of the music of the Church, as well as of her teaching, liturgy, ordinances, and sacraments, to banish and exclude from the mind. "The end of Church Music (observed Jeremy Collier, in days when these subjects were better understood than now) is to relieve the weariness of a long attention; to make the mind more cheerful and composed, and to endear the offices of religion. It should therefore have as little of the compositions of common use as possible. There must be no military tattoos, no light and galliardizing notes; nothing that may make the fancy trifling, or raise an improper thought: this would be to profane the service, and bring the play-house into the church. *Religious harmony must be moving, but noble; grace, solemn, and seraphic; fit for a martyr to play, or an angel to hear.*"

What we have said of vocal music in general, and of the compositions of our old masters, has an especial force in reference to music of a purely ecclesiastical kind. Here there is no place for instrumental accompaniments, as in the oratorio and opera styles of music. The human voice is that instrument with which God has endowed us to show forth his praise; and what other instrument possesses its power of giving utterance to the various emotions of the soul—to penitence—trust—gratitude and praise? or by its notes of tenderness of touching

the hearts of others, and fanning the flame of devotional sympathy, by which the worship of the congregations of the faithful may ascend as a holocaust to heaven?

We have made these remarks by way of introducing to the notice of our readers the interesting volume before us; which contains compositions by some of our best old masters in the Church style, hitherto but little known. It comprises nearly sixty pieces by Tye, Tallis, Gibbons, &c., varying in character from the simplicity of the common psalm tune to the more elaborate style of the anthem,* and is therefore suited for choirs of various degrees of proficiency.

A preface is prefixed, containing some interesting, and, we think, accurate information on the subject of choral service in the English Church, which will be found worth the reader's attention; and a note explanatory of the sources from which the materials of the work are derived. Here, perhaps, it would have been right to have added that the motetts of Dr. Christopher Tye had been previously printed in score under the superintendence of Mr. Oliphant, a gentleman to whom the musical world is indebted for many republications of ancient music, both sacred and secular. It is quite true, however, that they were but little known, Mr. Oliphant's edition being sold at a high price, and having unfortunately an adaptation of words which rendered it useless to Churchmen.† Besides, we perceive that the copies here given are more in accordance with the originals. We shall only add, that to obtain the proper effect of these pieces (a remark, by the way, which applies to ecclesiastical music generally) they should be sung by a full choir of voices *only*.

* The following may be cited as among the most interesting specimens of the former class, pages 1, 2, 4, 8, 16, 20, 60, 69; and of the latter, pages 6, 18, 28, 32, 40, 42, 50.

† These motetts were composed, as is tolerably well known, for a metrical translation of the Acts of the Apostles, in which extraordinary task Tye persevered as far as the 14th chapter. The worthy old contrapuntist, however, was evidently but a sorry poet, even had his undertaking been otherwise a desirable one. Witness the following specimens.

The original words to the motett, p. 46, are these:—

Then said the chief priest, is it so?
Ye men and eke brethren,
And all ye fathers heark unto
My words, and them discern.
There did appear to Abraham
The God of great glory,
Before that he dwelt in Charran,
In Me-so-po-ta-my.

And to the motett, p. 32,—

In those days as the number plain,
Of the disciples grew,
A grudge arose, and grief certain,
That daily did renew;
Amongst the Greeks against th' Hebrews,
Their widows despising,
Would not allow, but them refuse
The daily minist'ring.

We are bound to say that the present adaptation from the book of Psalms is done with great care and judgment.

The Appendix of old Church tunes from Ravenscroft's valuable work is judiciously selected, and we are glad to find the old harmonies retained, as originally composed. In this respect the volume is, we believe, unique, for every collection of the kind which has fallen under our observation follows the modern plan of assigning the melody to the treble voices, instead of to the tenor, as in Ravenscroft's arrangement.

The superiority of the latter may be seen by comparing the Old One Hundredth Psalm tune in its modern dress, as given in Mr. Hullah's Part Music (No. 1), with the same as we have it in the volume before us. The same departure from the proper harmony of the old Church tunes is observable in another work now in course of publication, and to which we may have occasion to advert next month—Mr. Hackett's "National Psalmist."

New Zealand: its Advantages and Prospects as a British Colony, with a full Account of the Land Claims, Sales of Crown Lands, Aborigines, &c. &c. By CHAS. TERRY, F.R.S. F.S.A. London: Boone. 1842. 8vo. pp. 366.

THIS book goes over precisely the same ground, and almost in the same order, as the little volume by Mr. Jamieson, which we lately noticed, and to which it appears altogether inferior. The following passage, which is all that the book contains upon the subject of religion, will not convey a very favourable impression of the author, but it suggests one consideration which Englishmen will do well to ponder—the effect which our miserable schisms must have had, and still have, upon the minds of those whom we are expecting to convert:—

"It may be here remarked that the natives of New Zealand are, at this time, rather perplexed as to the abandonment and change of their own ideas and belief of religion from the various competitors, as they suppose, that have arrived among them, to influence their ancient faith. The missionaries, of which there are two parties, the Church and the Wesleyan, were first in the field; but they very sagaciously divided the North Island, so as to avoid collision in their labours with each other; the Church mission reserving the Bay of Islands and the district to the northward with the east coast, and the Wesleyans taking the western coast from Hokianga to Cook's Straits. At a later period the Roman Catholics have arrived in New Zealand, as candidates for the religious suffrage of the natives, and at this present time there are a bishop and twenty priests actively engaged on the northern island.

"Bishop Pompallier is a man peculiarly adapted for the purposes of the mission of his Church. By education a scholar, in manners engaging, in countenance prepossessing and expressive, added to sincere and earnest zeal in the cause he has undertaken, although possessed of private personal wealth, it may be easily imagined, with the aid of pontifical robes, that he creates no ordinary sensation among the Aborigines. He has a large, beautiful schooner, in which he is continually visiting the coast, and is very kind and liberal to the natives. Since the government has been settled in the colony there are clergymen of the Established Church at Auckland, Russell, and Port Nicholson—at which latter place there is also a minister of the Scotch Church [Kirk.]

"The arrival of Bishop Selwyn with his mitred cap and lawn sleeves, and retinue of eight more clergymen, will still surprise them more; and if they can be made to understand that the Bishop is one of the Heads—similar to Bishop Pompallier—of the Protestant Church, and that the clergymen accompanying him are dignitaries, they will then consider all the previous missionaries and catechists as "Kukei" or

common persons. It is to be hoped that now much will be done towards the instruction in every respect of the natives; for at the present time there must be on the northern island the following ministers of religion:—

" Established Church		{ 1 Bishop . . . }	13
		{ 12 Clergymen . . }	
Church Missionary Society . .		{ 8 Clergymen . . }	24
		{ 16 Catechists . . }	
Wesleyan	Ditto	16 Clergymen (sic)	16
Scotch	Ditto	1 Clergyman . .	1
Roman Catholics		{ 1 Bishop . . . }	21
		{ 20 Priests . . . }	

75

" The expenditure of the Church Missionary Society is more than £14,000.

" The Wesleyan ditto is more than £3,000."

A Commentary on the Epistle to the Hebrews. By Dr. A. THOLUCK, Consistorial Counsellor and Professor of Theology in the University of Halle, with an Appendix, containing two Treatises by the same Author:—1. on the Institution of Sacrifice; 2. on the Institution of Priests. Translated from the German.—(Vols. XXXVIII and XXXIX of the "Biblical Cabinet.") Edinburgh: Clark.

It is no easy matter to understand the state of modern German theology. A few years back the divines of that country were divided into distinct and distinguishable classes—the friends and the enemies of Revelation. The latter at that time greatly preponderated in number, and the class-room of Dr. Tholuck was almost deserted; while his opposite neighbour, Dr. Wegschneider, drew together a crowded audience of aspirant Rationalists. Gradually things began to improve; Dr. Tholuck could boast an equal number of pupils with Dr. Wegschneider. Those were the most promising days of German theology; and the Catholic Christian might fondly hope that the school which Dr. Tholuck represented, though holding a very imperfect view of truth, afforded as practicable a passage towards better things, as under the circumstances could be expected. In the year 1817, however, came the fatal compromise effected by the king of Prussia, by which both parties agreed to sink all controversy in a common indifferentism. To this dreadful compact Dr. Tholuck, we believe, has given in his adhesion, on the condition of being allowed to hold a professional chair in the University of Halle. So much for our author.

As regards the present work, few persons will rise from the perusal of it with any very definite views. It abounds in a very unintelligible terminology, and contains such constant references to reviews and essays by German critical writers, that a very small proportion of English readers, we apprehend, will ever persevere in the attempt to read it. We consider ourselves, therefore, spared the necessity of formally reviewing the volumes before us; and glad we are to escape the task; for we should have much to blame and little to praise.

We are anxious, however, to raise our voice against the disposition to introduce German theologians to our English students. The danger will be found where it is least anticipated—existing in inverse propor-

tion to the positive heresy of the writer. The Rationalist, that is, we consider to be less dangerous in *England* than the Evangelical (we use the word in its Prussian sense), and the Evangelical than the Pietist. The more subtle the poison, the more likely is it to take effect; and it is manifest that the two latter sets of opinions are more likely to symbolize with prevailing forms of error in *England* than is the first.

If any one wishes to see the question of the genuineness and authenticity of the Epistle to the Hebrews discussed, he will find it done in a much more satisfactory manner in Mr. Forster's volume; as Dr. Magee's work completely exhausts the subject of sacrifice and its correlative, a priesthood. But unfortunately some persons think that everything foreign is preferable to our English wares.

Angels. A Vision. By the REV. A. CLARKE. London: Rivingtons. Birmingham: Langbridge. 1842.

"ANGELS, a Vision," is a poem after the manner of Milton, but fortunately within a much smaller compass. For the first few pages we thought that it was not so bad as to be amusing, but the badness progressed, and long before the end, we confess, to our great relief, that our risible organs were moved. The author, it seems, who informs us that he has written "Not wholly truth nor fiction all-perchance," had stayed one winter evening in his church sometime after the departure of the congregation, for the purpose of meditation. Having meditated some dozens of lines, and about the time when we might have been expecting him to take up his hat, he is struck by the appearance of two angels, whom he denominates "First Angel," and "Second Angel," and who, without noticing Mr. Clarke, or apparently being aware that there was "a chiel amang them takin' notes," converse on the subject of the Church and things in general—for the most part in the most tiresome way. Such is a versifier's love for his own lines, that when the conversation ends, on the sudden disappearance of the angels, Mr. Clarke observes that he—

" — with thirsting ears essay'd
To catch one fragment more of their discourse;
— but in vain,
No sound or syllable return'd again."

For our parts, we were heartily glad to see the dialogue concluded; particularly as the poem survived only a few more lines.

Now we would ask Mr. Clarke what good he supposes can possibly come, to use an expression of Mr. Sidney Smith's, of his "little volume of nonsense"? Again and again we say, on reviewing such works as this of Mr. Clarke's, that well-meaning bad poetry is the very scum, refuse, and offscouring of literature; again and again we say, that no one ever rose from it with any profit, or ever shut the book—if it is not flung away—with any other feeling but that of disgust and weariness, and that its connexion with Religion is not merely profitless, but a positive evil. The wide-spread delusion which induces indifferent versifiers to think that lines which look like Milton's or their favourite poet's are real poetry, is to us most incom-

prehensible. We do all we can to check it—but we suppose it is of no use. In this, as in many other things,—

“We preach for ever, but we preach in vain.”—CRABBE.

The Classified Spelling Book, with Definitions and Explanations.
London: J. Burns. 1842. 8vo. pp. 168.

WE have great pleasure in recommending this book to all our educational friends. It should be in the hands of every school-master and mistress. We quite agree with the author, that “the present system of teaching spelling is essentially defective, inasmuch as there is nothing in it to excite or keep alive the attention of the child or to exercise his mind.” And worst of all are the spelling-cards published by the Society for Promoting Christian Knowledge, which class words together by the number of their syllables, as “abdicate,” “indicate,” &c., in which usually the first word gives the key to the whole, so that a quick child having learnt one is master of all.

This book commences with teaching letters; and the method recommended is exceedingly easy and natural. Afterwards each lesson is upon some one subject, as “Things in a school,” “Parts of a knife,” “Fruits,” “Sciences,” &c., in each giving usually some direction to the teacher, next a list of words, and thirdly, the meaning of some of the most important ones. Lessons in grammar are also gradually combined; and in a manner the best suited to the comprehension of children. Whether the author has not rather over-done the subject by introducing 152 lessons, we are not prepared to say; but an easy remedy, of course, is in the hands of the teacher.

There is added a useful appendix on “Verbal Distinctions,” No. 1, giving “Words differently spelt, but pronounced exactly alike;” No. 2, “Words of similar spelling, but of different pronunciation and meaning;” No. 3, “Words of the same spelling, but differing in accent and meaning;” No. 4, “Words of similar sound, excepting that those in the second column are spelt with an H, and aspirated.” The author appears to be Mr. Turner, the author of the “Class Singing Book,” and other musical works.

The Touchstone; or, the Claims and Privileges of True Religion briefly considered. By Mrs. ANNE GRANT, Editor of the “Harp of Zion.” London: Nisbet & Co. 1842. 18mo. pp. 168.

IN the “Introduction” prefixed to this little book, Mrs. Grant appears to us very faithfully to have predicted its fate: “Where shall it find hearers (she asks) except among those few who know it already?” Where, indeed? The few (would they were fewer!) who have learned to view things through the same medium as Mrs. Grant, will read it with great pleasure, and will arise from the perusal exclaiming, “Alas, the poor blind world! But, thank God, I am come out of it.” The chance reader who takes it up, being not unwilling to yield himself to any who will “shew him any good,” is staggered by a want of reality, and will in vain try to apprehend any definite rule of conduct.

He is told indeed that "all things must become new" to him, but he learns not who or what is to be the judge of this change. Scripture, too, is quoted largely—but in such a manner as to produce entire confusion—the mind being hurried from one association to another, to the entire disturbance of all methodical reflection.

From these remarks it will be evident that we think this little book likely not simply to be useless, but mischievous—mischievous, because it will minister to the pride and self-sufficiency of a party, may lead to a sort of imitative formal religion in some, and will certainly harden the hearts of others.

Mr. Joseph Haydn has published a "Dictionary of Dates and universal Reference," (London, Moxon,) containing, as he informs us, 15,000 articles. There does not appear to be any peculiar skill displayed in the construction; but a work of this nature cannot but be useful to many persons. It contains, as is usual, some inaccuracies upon theological points; but upon the whole is not so offensive as the generality of its class—yet, we ask, why, as matter of course, are Churchmen more or less to be insulted in every popular compendium that is published? Why are their opinions and feelings alone not to be respected?

With no little surprise have we looked into the Rev. G. Stanley Faber's "Provincial Letters," (Painter,) which profess to "exhibit the nature and tendency of the principles put forth by the writers of the 'Tracts for the Times,' and their various allies and associates." The worthy Prebendary appears to be suffering under two very strange hallucinations—1st, As to the interpretation of the prophecy of the 1,260 days, on which he would build no less a conclusion than the confutation of all the Tracts for the Times; and 2d, That his own long-winded and long-worded sentences bear a close resemblance to the nervous style of Pascal. But perhaps we should not be severe on a writer who has begun to plead the infirmities of age. The latter pleasing delusion we are indeed not concerned to destroy; but it behoves us to inform our readers that the "Letters" are nothing more than Dissertations on Prophecy. But why, then, did not Mr. Faber give them their right name? Hereby hangs a tale. Mr. Maitland a few years since challenged the holders of Mr. Faber's theory of prophecy to a public disputation in the pages of the "British Magazine." Mr. Faber was silent; but he has somewhat rallied his courage since that period; and hence we imagine the origin of these letters. It is well for him, we think, that they were published where there was no opportunity for a reply. Will Mr. Faber tell us, by the way, why he calls the whole Western Mediæval Church, "the Roman Church?" We surely think to have heard of "Gallican liberties;" and we have an indistinct recollection of a certain charter containing words like these—"Ecclesia Anglicana libera sit."

Captain Knox's "Traditions of the Rhine" (Ollivier) are written in a lively style, but the tone, we are constrained to say, is flippant and irreverent, harmonizing very ill with the subject he has taken in hand to illustrate.

The Rev. W. Butler, Head Master of the Free Grammar School, Nottingham, has published a "First Grammar of the Latin Language," (Longman;) a title which implies, of course, that the unhappy pupil is in due course to be taken through one or more other Latin Grammars. This system, we confess, appears to us a mistaken one. To make grammar easy and interesting to the child will, after all, prove impracticable, while a vast quantity of time will have been spent in the fruitless endeavour. Let the rules be simple and concise; but for that purpose scientific language will always be found the best.

The Fifteenth Part of "The New General Biographical Dictionary," (Fellows,) commenced by the Rev. Hugh James Rose, and now, we believe, edited

by Mr. Soames, has just appeared. The work, when completed, promises to be decidedly the best in the English language, and will receive, we hope, a full measure of support.

We have read Mr. Gresley's "Holiday Tales" with unmitigated delight. The story of "Mr. Bull and the giant Atmodes" is one of the cleverest, most good-humoured satires we have read for a very long time. The other "Tales" are more infantine, but very good of their kind.

Two valuable additions have lately been made to the library of the English classical student, which we have pleasure in recording, viz. 1, "A Dictionary of Grecian and Roman Antiquities," (Taylor and Walton,) which seems very far superior to any thing previously existing in our language; and 2, a Translation of "Kühner's Greek Grammar," by the Rev. W. E. Jelf, one of the Tutors of Christ Church, Oxford, (Parker, Oxford.) The work appears to be carefully translated; and the editor has, we believe, not only been in communication with the author, but has also consulted many English scholars of eminence. The present volume contains the Syntax: the Accidence is shortly to follow. The bulk, of course, will thus exclude it from use in schools; but there is nothing can be needed beyond the admirable compendium of Mr. Wordsworth.

Mr. Bulley's "Tabular View of the Variations in the Communion and Baptismal Services of the Church of England, &c." (Parker, Oxford,) is a most valuable addition to the works that have lately appeared illustrative of the English Liturgy. No student in theology should be without it.

A new edition, and in some measure a new translation, of "Quesnel on the Gospel of St. Matthew," (Burns, 1842,) has just appeared. Its value is enhanced by an excellent preface, containing a short account of the author, and some very judicious notes. We cordially recommend the book.

Mr. Murray has lately put forth the eleventh edition of Bishop Heber's Hymns, very much enlarged from the earlier ones, and arranged for all the services of the year. Our readers may remember that we are not very warm admirers of Heber as a poet; and, though all must admit their elegance, we most strongly deprecate the introduction of his hymns in church.

We must also notice a similar collection, "Hymns adapted to the Services of the Church, &c." (Burns, 1842.) It is obviously compiled by a person of taste, and will be found useful as reading or in schools, though but little of it is adapted for congregational purposes. This is hardly the compiler's fault, for there is but a small stock of hymns in the English language that are so.

A new edition has just appeared of Bishop Beveridge's "Private Thoughts on Religion." (Washbourne, 1842.) This book can require no recommendation of ours.

"Ivo and Verena, or the Snowdrop," (Burns, 1842,) is the most beautiful tale we have read this long while. Its scene is laid in Scandinavia, and the pictures it presents to us are of the early progress of the Gospel among the Norsemen.

"Edward Trueman, or False Impressions," is one of the latest contributions to our stock of books for the young. We strongly recommend it.

"England under the Popish Yoke," &c. by the Rev. C. E. Armstrong, M.A. (Painter, 1842,) is one of those pieces of worthless trash continually directed against Rome. The people who write them tell us we are in danger from popery, which we think they prove in a way they do not intend. There is danger in meeting a formidable adversary of vast capacity with no other weapons than those furnished by a gross and undaunted ignorance. Of such ignorance we have not lately seen any specimen more complete than the book now before us.

The Rev. Herbert Smith's "Correspondence with the Poor-Law Commissioners, &c." (Rivington, Seeley, &c. 1841,) has only just now met our eye.

It seems interesting and important; but the dedication to the Archbishop of Canterbury and to Dr. Chalmers, as being both "ministers of Christ's Holy Catholic Church," is very objectionable. If Mr. Smith considers the latter gentleman to be a truly ordained priest, he cannot but be aware that the vast majority of the English clergy think differently; and even if he do not distrust his own judgment, he ought to show some respect for theirs.

The Rev. Mr. Teale, of Leeds, has just executed a work, to which we earnestly call attention,—*"A Translation of the Confession of Augsburg, with Introduction and Notes,"* (Rivingtons, Burns, &c. 1842.) Its importance is obvious, and we beg to remind the clergy that Bishop Bull pronounced an acquaintance with the Confession of Augsburg almost necessary in order to understand our own Articles. Mr. Teale has accomplished his task with his usual skill and judgment.

"Apostolical Succession, Everything else, &c." by Mr. Bayle, (Rodda, Penzance, 1842,) is a joke which we are too dull to understand.

The July number of *"The Christian's Miscellany,"* (Leeds, Green,) consists of very important matter, entitled, *"Contributions of S. T. Coleridge to the Revival of Catholic Truths."* They are very striking, though, we need hardly say, they are but the first-fruits of what may be found in this way among the works of our "myriad-minded" poet and philosopher.

Archdeacon R. Wilberforce has addressed an admirable *"Letter to the Clergy, Yeomen, and Farmers of the Archdeaconry of the East Riding."* (Bridlington, 1842.) It deserves, and we hope will by and by be so published as to gain universal circulation.

We are glad to find that Mr. Gresley's recent tale (Bernard Leslie) has come already to a second edition; and also that vol. ii. of Capt. Marryatt's *"Masterman Ready"* has appeared.

Mr. Sweet, of Chancery-lane, has published a Report of the Judgment given by the Judicial Committee of the Privy Council in the case of *"Escott and Martyn."* The paper is in such a form as to admit of being bound up with the Report of the Proceedings in the Court below. Nothing, however, is added to what was brought out by the Dean of the Arches.

"A Letter, &c. on Apostolical Episcopacy," by Robert Scott, M.A. (London, Burns; Oxford, Parker, 1842,) is the work of a sound and learned theologian, and deserves to be widely circulated.

An advertisement will be found in our leaves this month of *"A Colonial and Church Map of the World,"* published by the Christian Knowledge Society. Persons desirous of clothing the walls of their rooms with interesting objects will do well to procure this.

Mr. Peters, silversmith and jeweller in Cambridge, has issued a very handsome bronze medal in commemoration of the recent installation. On the upper side is the head of the chancellor; and on the reverse, the senate house, royal arms, and university shield.

We call attention to the Prospectus of a School for the Sons of Clergymen and others, which will be found among our advertisements for this month.

We have been assured by the author of *"Waltham on Sea,"* that every incident in the book is founded on fact, and that the conversation in pp. 7—9, which we denounced as a gross caricature, occurred exactly as given. This, then, is one of the many proofs that fact can get more beyond previous probability than fiction. Should, however, the book reach another edition, the author would do well to state this in a note.

"Belgium since the Revolution of 1830," &c., by the Rev. W. Trollope, M.A. (How and Parsons, 1842.) A sensible book, by an intelligent and unprejudiced observer; one of which every tourist ought to possess himself, and from which, though we differ from some of Mr. Trollope's opinions, stayers at home may derive much instruction.

We cordially recommend a most important and seasonable Tract which has just appeared, entitled, "Plain Words to Plain People on the Present Dissensions in the Church," (Burns.) It seems the result of pious deliberation; every word appears weighed, and is weighty.

A new edition of Archdeacon S. Wilberforce's "Eucharistica" has just appeared, most beautifully embellished, though with no increase on the former very moderate price.

The Bishop of Exeter's recent Charge is matter of deep interest and importance, and an authorized copy of it will be anxiously waited for by those who, like us, have only seen it in the newspapers. His lordship appears to have spoken with much unction and depth. His leading subject, as was the case with his right reverend brother of Oxford, is the progress of catholic views; and the Church must thank both prelates for giving their opinions so frankly and explicitly. The Bishop of Exeter retains the favourable opinion of the Oxford Tract writers, which he expressed three years ago, and his conviction that their works and their example have been of great service. While he strongly deprecates the tone, and with much ability combats the arguments, of Tract No. XC., he does full justice to its distinguished author; and now that the Tracts themselves have ceased, he expresses his desire that the excitement against them should cease also. He strongly urges on the clergy to enforce on others, and endeavour to realize themselves, the corporate condition of Christians, laying down that great scriptural principle, (which altogether removes the ground from under the sectarian,) that it is to the Church that the promises are made—to individuals only as belonging to the Church. He strongly advises daily service, and frequent (if possible, weekly) communion. His lordship also enforces the importance of giving the Church some more appropriate organs for the expression of her opinion than she possesses at present; if not Convocation, yet some means of synodical action. We feel the injustice which must be done to such a Charge by this hasty notice of an imperfect view of its contents, but we could not delay expressing our thanks and gratification; and we feel sure that when the Charge is formally published, most of our readers will inspect it for themselves.

The Rev. J. Pratt, M.A., minister of St. James's, Cruden, has published four excellent Sermons, preached in St. Paul's Church, Dundee, (Dundee, Chalmers; London, Rivingtons, Burns, 1842.) We are glad to receive such favourable specimens of our clerical brethren of the apostolical communion in Scotland.

Among single sermons, we have to notice a very beautiful one, entitled, "Like People, like Priest," preached in the parish church of St. Martin, Leicester, at the Visitation of the Archdeacon, by the Rev. C. J. Vaughan, M.A. (Leicester, Crossley; London, Hatchards, 1842.) Also, "The Unity of the Church dependent on the Ministry," preached at Archdeacon Hill's Visitation, by the Rev. W. H. Ridley, M.A. (Burns, 1842;) a very pleasing specimen of the mind and thoughts of the young clergy. "God Wiser than Men," by the Rev. R. Parkinson, B.D. (Rivingtons, 1842,) interesting both from the powers of the preacher and the occasion on which it was delivered; and "God's Providence the Queen's Inheritance," by the Rev. H. D. Jones, (Seeley, 1842,) to which the same praise may be applied.

ARTICLE ON THE CONTROVERSIAL TREATISES OF ST. ATHANASIUS.

In the article on this subject in our last number, by some strange mistake a couple of pages have been printed out of their place. The whole passage from the words "Thus much have we thought it right to say," &c. in p. 38, to "The truth we say," &c., in p. 40, ought to have formed the conclusion of the article.

MISCELLANEOUS.

[The Editor is not responsible for the opinions expressed in this department.]

ECCLESIASTICAL MUSIC.

WE recommend to the careful perusal of our readers, and in particular of those who are interested in the reformation of ecclesiastical music, the following order recently issued by the Cardinal Archbishop of Mechlin. To ourselves, who have advocated this subject warmly, and in a manner that led us to the very conclusions which are formally embodied as injunctions in the document before us, the intelligence of this movement of reform in the Belgian Church has afforded sincere pleasure. The Gallican Church, which (if we may so speak) is somewhat in advance of the Belgian, has already been dealing with the subject of church music. The extreme profanity of the mass-music, which a few years ago was every where in use, led to its nearly total exclusion from churches; and at the present moment, even in Paris, if we except the church frequented by the Court (St. Roch, rue St. Honoré), no music is to be heard in any but the Gregorian, and that seldom harmonized. There is, we believe, some order on this subject, similar to that which we now give our readers, by M. de Quelen, late Archbishop of Paris. How long, alas! will it be before any of our Bishops are induced to interfere in such matters? Yet the good of the Church no less requires that we also should be driven back upon the Gregorian or plain song of the olden time, as a means of purging church music of its present levity and effeminacy:—

“Acts and decrees of the congregation of the deans of the diocese of Malines, held the 26th of April, 1842.—His Eminence the Cardinal Archbishop, after having implored the Divine assistance, has proposed, explained, and (with due regard to the observations of the assembly) sent forth the following decree:—It is manifest according to the holy fathers and the councils, that chanting and music in Divine service ought only to be employed as a means of celebrating with more solemnity the praises of God, and to excite the minds of the faithful to the adoration of the Divine Majesty, and to holy desires. We therefore urgently recommend to the curates, and other officiating priests, and also to those who serve in private chapels, to regulate the chanting, the use of the organ, or any other musical instrument, in a manner that this salutary end may be attained, to terminate, and prevent a recurrence of those abuses which are contrary to, or in any way repugnant to, the holiness of Divine worship. They should observe that their functions impose upon them the obligation of celebrating, with piety and solemnity, the holy sacrifice of the mass, and the other offices, and to take care that the organists and the musicians acquit themselves of their duties in a convenient manner. They are particularly desired to pay attention to the following points, which are for the greater part drawn from the Synods and decrees of the Sovereign Pontiffs, and above all, from the constitutions of Benedict XIV., dated 19th February, 1740. 1. The full chant, which is called Gregorian, if it be sung as it ought to be, with care and attention, is always heard with pleasure by pious persons; it is not without reason that they prefer it to the one called harmonized or figured. We therefore order that it may be continued in those places where it is still used, and that it be re-established, propagated, and cultivated, where it has been abolished, particularly in Advent and Lent, in the matins of Passion-

week, and in the services of Good Friday, in the masses for the dead, and, more especially, at interments and funeral obsequies. 2. In those places where the figured chant is used, the clergy will take care that it be grave, decent, sweet, and solemn, and also that no profane airs may be introduced, or any passages that would tend to dissipate, rather than to excite, pious feelings. 3. The words that are sung should always agree with the service; they should be taken from the missal, the breviary, and the holy Scriptures; they should very rarely be used in the vulgar tongue. 4. The singing should be conducted in a manner that the words may be heard, and perfectly understood. 5. What is sung at the commencement, the offertory, at the elevation, and the communion, ought not to be prolonged, so that the priest should be forced to wait or to interrupt the sacrifice. In the same way the "Gloria," the "Credo," or whatever is sung in the evening *Salut*, ought to be sung, that the mass without sermon should not last more than an hour, or the *Salut* more than three-quarters of an hour. 6. If the chant be accompanied by musical instruments, they should be used only (after the counsel of Benedict XIV.) in strengthening the chant, so that the sense of the words may better enter the hearts of those who hear them, and that the minds of the faithful may be excited to the contemplation of spiritual things, and elevated towards God. Care should also be taken that the instruments should not exceed the voice of the singers, or stifle the sense of the words. 7. The symphonies that are executed by instruments alone, and without chant, if they be used in processions or other Divine services, ought to be grave, and calculated to excite devotion; but they should not become wearisome from their length. 8. We recommend to separate from sacred music all that does not contribute to promote its aim, all that would serve but to satisfy the curiosity or the pleasure of the public, or even to create a reputation for the composers. We expressly forbid the introducing into the church any theatrical airs, military, or worldly music. 9. That curates take care those who are admitted as chanters, organists, or musicians, during Divine service, particularly at processions, lead a truly Christian life, and acquit themselves with piety and decency. We charge all curates and priests officiating in chapels or churches to explain and carefully inculcate these dispositions to the organists, singing and music-masters, and to entreat them to have constantly before their eyes the end the Church proposes by chanting.—Given at Malines, in the congregation of the Archpriests, the 26th of April, 1842. ENCELBERT, Cardinal Archbishop of Malines. By order of his Eminence. J. J. G. BAGNET, Secretary.—*Brussels Journal*.

A LETTER ON CATHOLICISM, BY A CATHOLIC.

(To the Editor of the "*Christian Remembrancer*.")

DEAR SIR,—I do not know how far the generality of your readers have gone along with the "Protestant" who writes on "Protestantism" in your number for April. For my own part, while thankfully confessing that his letter contains some useful hints, and is evidently the production of an original mind, whose powerful thoughts stir up the power of thought in others, I feel it necessary to trouble you with a few observations on some parts of that letter, because I think he has expressed himself too strongly.

This is particularly the case, as appears to me where he speaks of "the term *Protestant* as a rallying point of sound principles and most sacred feelings."

Before we can predicate such high things as this of any term whatever, we ought to be sure, not only that *many* who use it are possessed of the principles and feelings in question, but that all, or at

least the *vast majority*, of persons who call themselves by it, do really and consciously employ it as the "rallying point" of such sentiments. If the contrary of this be notoriously true, I am afraid that, in adopting it as an ordinary appellation, we run the risk of strange misunderstandings.

To apply this to the term before us: When I say that a man is a Protestant, do not I leave my hearer in perfect doubt whether the said man be an Episcopalian, a Presbyterian, an Independent, a "Baptist," a "Friend," a Unitarian, or a Rationalist? All the information I give is, that he is not a member of the Latin or Eastern Churches, and is something above a professed Deist, Pagan, Turk, or Jew.

I quite agree with your correspondent in refusing to accept Mr. Palmer (of Magdalen)'s definition of the word. Protestantism certainly does not *necessarily* imply "a setting up of the individual judgment against the dogmatic teaching of the Church;" and for this very good reason, that there are millions of Protestants who have never made up their minds whether, or how far, to trust their own judgment in matters of faith. In short, Sir, the word seems to me rather a geographical and political one than religious and ecclesiastical. It denotes, generally, those born in Western Christendom, or in some of her eastern colonies, and who are not under the Bishop of Rome. For the purposes of such distinction, then, it is a very convenient and useful word; but, the moment that we make more of it, it becomes mischievous. Let a churchman, for instance, affect to use it as symbolizing, according to your correspondent's theory, some high qualities which churchmen have in common with others, and he will quickly find that he has put a weapon into the latter's hands. The Presbyterian will tell him, "I am glad to see you are not ashamed to call yourself a Protestant, but you ought in consistency to go farther. Your church is but half reformed," &c. &c. The Independent will tell him that the *great* feature of Protestantism is the renunciation of the idea of a *baptized nation*, or a people in covenant with God, and that the Reformers would see this plainly enough if they lived now-a-days. The "Baptist" will declare that Protestantism must ever continue imperfect while the absurdity of admitting one of the unconscious infants to one of the sacraments of Christianity still finds supporters. The "Friend" will insist that steeple-houses and a priesthood are essential parts of Popery, and some of its relics. The Unitarian will say it is a great pity that the master-minds who brushed away "the gnat of Transubstantiation" should pretend to swallow "the camel of Trinity;" and the Theologian will assert that he is the best Protestant of all, because he protests against *more things held by Rome* than does any other species of Christian. Thus, Sir, Protestantism, when employed as a strictly religious and ecclesiastical term, is found to be, like Pope's "*North*," a word of increasing meaning as we advance down the scale of modern religious "*discovery*," "*light*," and "*improvement*." How such a word can be "sacred," except to *very* "plain people" indeed, I am at a loss to conjecture; while, at the same time, I can quite go along with your correspondent in sympathizing with all who are "shocked and scandalized when they hear young men repudiating it." No young man, or old man either,

possessed of common sense, will think of such repudiation, any more than he will think of denying that he is an Englishman, or has black or brown hair, as the case may be.

Before coming to the main object of this letter, I must try to reconcile what has just been said with that part of the Letter on Protestantism which treats, so well and ingeniously, on different *schools* in the Church, and claims, for one of these, the term in question. The truth of many of his observations must, I think, commend itself to every truly catholic mind; and the conclusion such a mind will draw from them is, that it is the Church's duty to "harbour, cherish, and develope, every class of religious thoughts that arise anywhere and at any time," EXCEPT SUCH AS ARE INCONSISTENT WITH THE RESPONSIBILITIES OF OUR BAPTISM.

Now, to see what these responsibilities are, we must at once take catholic ground. The man who has been baptized into the faith of "the Holy Catholic Church" can admit, as a subject of the kingdom of Christ, only such parts of Protestantism, which is an accident of his birth or of his country's history, as *consist* with that faith. And indeed your correspondent acknowledges, toward the close of his letter, all I can desire on this head; saying, "If we have ever cherished the Protestant spirit at the expense of the Catholic, we have assuredly gone wrong."

His concluding paragraph will appropriately introduce what I have to say on this latter spirit. "I am not content with the word '*reformed*,'" says he, "because it does not convey the slightest hint as to the character of those changes" which the Church of England made at her reformation: "the Council of Trent was a reforming one: it swept away many an abuse."

Now I maintain, Sir, that the compound term *Reformed-Catholic*, lately employed by the Scottish bishops, in their circular respecting the proposed College, is the proper designation of what is commonly known as the Protestant Episcopal Communion; while it is free from the objections which, as I have shown, attach to the term *Protestant*, it serves to distinguish us with equal clearness from the corrupt apostolical churches, and from the modern sects. As *Reformed-Catholics* we are opposed to *Roman-Catholics*, or those who make Rome the necessary centre of Catholicity. As *Reformed-Catholics*, we are opposed to the sects who have either taken away from the Catholic *faith*, or set up some scheme of human origin in the place of the "One, Holy, Apostolic Church:" while *both* parts of the word distinguish us from the Orientals, who commonly call themselves by *neither*. Besides, it is a term specially suited for these times; when, by the blessing of God, our hierarchy is extending itself through the world, and losing that merely *national* character which has so long attached to it.

As this word, however, has given great offence to some zealous asserters of *evangelical* principles, I shall trespass a little longer on your reader's patience, with the view of showing it to be as distinctively proper, on those principles, as it is in other respects. In other words, I hope to show, that it is the only term by which we ought to distinguish our communion, if we would set her forth as

embracing the Gospel, the whole Gospel, and nothing but the Gospel, and if we would be her consistent members.

It need hardly be observed, that, as it is the *latter* part of the compound term in question which has excited objections—all being agreed as to the propriety of calling us *Reformed*, it is the word *Catholic*, as our proper appellation, that I now propose to vindicate.

1st, then, I maintain that we ought to call ourselves by this name, because we thus at once lay claim to the whole length, breadth, and depth of divine truth. This is implied in the very meaning of the term. The *catholic faith* is that body of saving doctrine found in the word of God, and proposed to men of every age and clime. It is the *universal* faith, once for all delivered to the saints, and handed down, as a precious deposit, to us of modern times. It is for those who *shrink* from this name to take away, most consistently, from the faith in question; to build on a narrowed and sectarian basis; to deny the universality of God's love, and limit the redemption of Christ to a chosen few; to reduce the sacraments to dead and formal badges of a party. The Catholic Church, on the contrary, even when most corrupt, has always consistently with her high title professed the whole faith: she has never, at least, sinned by *taking away*: she has contemplated, as her field, the entire mass of partakers of that one human nature which the Son of God assumed; she has told "all nations," that they are made of that "one blood" which flowed in His sacred veins, and that they therefore have on the throne of the universe, a brother and a friend. And whenever her message has succeeded in bringing them to baptism, then she has never feared to say with the Apostles, "So many of us as were baptized into Jesus Christ HAVE PUT ON Christ." "By one Spirit are we all baptized into one body, and have been all made to drink into one Spirit." Farther; the term before us is a *self-corrective* one. As it takes in all times as well as all nations, those who adopt it need never be afraid of an appeal to the *purest* age. If a man, for instance, tells me that the Catholic spirit is a persecuting one, I at once reply—"A partial development of that spirit may have induced persecution in corrupt portions and periods of the Church; but we find in the New Testament, which is the record of Catholicism at its best, express prohibitions of it."

2ndly. We ought to call ourselves *Reformed-Catholics*, if we would effectually *protest* against the Roman abuses of the term. Although, as stated above, Rome has never *taken away* from the faith, yet, as all the world knows, she has grievously *added* to it; has made many new terms of communion; and thus in the end done as much to narrow the basis of the Church, as if, like the sects, she had set out with the opinions of some particular teacher, and tried to conform every thing to them. Shall we then, as we have long done, supinely allow her to arrogate exclusively to herself the sacred name of Catholic, without protesting against it, and showing her that we are as zealous for the appellation as she, and have a better right to it? Our adoption of the term will constitute a really pure, good, and effective Protestantism. She cares little for what the sects can do against her; but a *Catholic Church* she must necessarily fear.

Lastly, If we would be consistent members of our own communion, we should zealously affect the term in question. This may be shown in several instances:—

1st. Our Church has carefully retained, and constantly recites, the ancient creeds; which speak of "One Holy Catholic and Apostolic Church" as a matter of faith; and declare "the Catholic faith" to be before all things necessary to salvation, and "the Catholic religion" to have authority to "forbid" error. What melancholy inconsistency there is in a man publicly and frequently reciting these confessions, and then, when asked in private whether his is the Catholic religion, replying "No, the Protestant." That is to say, he chooses to call his religion by a name not to be found in any of the services he uses, and which is claimed by some twenty or thirty discordant communities! We have lately heard much about the dishonesty evinced by certain approximators to Rome, in not resigning their preferments among us. And I will plainly say, that I think no man should continue to hold any preferment obtained in virtue of signing the Articles, who does not continue to hold *them* in the plain, obvious, traditional sense in which he subscribed them. But then, in the name of common honesty, let a similar rule be applied to the party of the other extreme. Let it be fully understood that the man is *equally* dishonest who continues in the Church, while his sentiments are inconsistent with her creeds and liturgies; and who, I may add, after solemnly giving thanks to God that the child he has been baptizing "is regenerate," will coolly declare perhaps at the christening-dinner, that the doctrine of baptismal regeneration is a delusion and a heresy. I have thus partly anticipated my second position under this head: viz. that we ought to call ourselves Catholics, because our forms of *prayer* recognise a "holy Church universal," of which it is the duty of "all who profess and call themselves Christians" to be members. It is unnecessary to say more on this point. What was said under the last particular will also apply here. If we continually "pray for the good estate of the Catholic Church," we ought not to be ashamed to declare that our catholicity is unimpaired by our reformation.

3dly. *Reformed-Catholic* is our proper designation, because we retain that episcopal succession which *other* reformed bodies of Christians have thrown off; thus connecting ourselves with the Church of all times and countries by an outward and visible link. That the government by Bishops, claiming to be the successors of the apostles in all ordinary powers, is a catholic or universal thing, no one who knows history, and can reason upon its facts, can for a moment doubt. We have as clear proof that those who claimed these powers *immediately* after the apostles were universally recognised as *succeeding* those holy men by *delegation*, as we have that the Gospels were written by the saints whose names they bear: the evidence, indeed, is precisely of the same kind in both cases; namely, the testimony of those by whom the fact could be readily ascertained. Shall we, then, because some modern communities were not able to preserve, or think proper to despise, this mark of connexion with the Apostolic Churches, deem it uncharitable to assert it, and to name

ourselves by a title which implies it? No: we may well glory in the reality, when they themselves find they cannot do without the appearance of a succession. As soon as they have patched up the rent of their separation, they begin, *de novo*, to require regular ordination, and to admit no one as a pastor among them, who has not been thus regularly ordained by others so ordained before him. What is this but acknowledging and acting on the principle of succession, as necessary in order to the people's obedience? Indeed, Sir, I never hear a member of one of the modern communities depreciating the episcopal succession, without being reminded of the fox who had lost his tail, and who, after vainly *endeavouring to conceal the want*, tried as a last resource to persuade the generation of foxes that tails were an incumbrance rather than a benefit.

4th. Once more, *Reformed-Catholic* ought to be our distinctive designation, because, unlike the Protestant sects, we have a liturgy, the main substance of which has descended to us from the ancient Church, and because, like her, we punctually observe the times and divisions of the Christian year. I need not endeavour to impress on any of your readers who have conscientiously followed out the Church in these arrangements, the hold which they have on the affections, and the endearing bond of union they create among the children of God, who are "of one mind in an house," and that house their heavenly Father's. Cold and heartless, indeed, must he be who does not love these sacred seasons, joyfully anticipate their annual return, and regard them as so many *nuclei* around which the social sympathies may twine, animosities be forgotten, and love renew her youth.

Now, since the observance of these, and of a liturgy founded on them, sets us at such a distance from the Protestant sects around us, why should we be ashamed of the name when we have and delight in the *thing itself*? If there is one thing more than another in which we are decidedly Catholic, it is in this, which at once connects us with the Church of all ages and nations, and stifles schism and heresy in their very bud. Here, then, it cannot be denied, we sympathize far more closely with even Rome herself than with any body of British Protestants; and the latter are not slow in reproaching us with the fact. Let us not, then, by our over-sensitiveness, make them think that we *feel* the reproach. Let us rather glory in what they account our shame, and make them fully understand that *we* at least think it no mark, either of Christian purity or of the Christian spirit, to abandon anything really primitive and catholic, because Rome possesses it in common with us.

To conclude: There is one objection against the use of the term for which I plead, deserving separate consideration, though partly answered in what has been already said. It has been urged, I believe by some sensitive "evangelicals," on the occasion of the Scottish Bishops issuing that circular to which reference has been made above; and I am sorry to think that that venerable body should have been at all moved by it. They will get no thanks for this, for history plainly shows that the party in question is never satisfied with concession; but that its impudence increases with the facility it

finds for its inroads and attacks upon church-order, decency, and authority.

The objection is as follows:—"By calling ourselves," say the Evangelicals, "the Reformed-Catholic Church, we at once decide that difficult and delicate question—What are the *essentials* of catholicity, and of membership of the Church? a question which the wisest and best Anglican churchmen have declined solving so exclusively. The Presbyterians of Scotland, for instance, though less prominently catholic than ourselves, must not be denied the term as long as they hold the great articles of the Trinity, Incarnation, Atonement, Sacraments, orderly government, ordination, and the like. Nay, the Apostles' Creed is inserted in their standards, and declared to be 'a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the churches of Christ.'"

Now the simple answer to all this is, that, in whatever points the Presbyterians, or the dissenters, are catholic, we gladly unite with them. At the same time, as they notoriously rather avoid the word than affect it; as they place the perfection of a church in the modern novelty of Presbyterian rule and discipline; and as *they baptize, not into the Catholic creed, but into their Confession of Faith, which denies universal redemption*; we are perfectly justified in considering them as *having excluded themselves* from a full, visible, and corporate right to the term before us.*

Trusting, Sir, that the remarks I have made on this subject may be productive of good, I will simply follow them up with a caution, rendered necessary, as it appears to me, by the catholic movement that is taking place among us. Few unprejudiced persons, who have the courage to think honestly for themselves, will deny that that movement has been attended with the revival of deep and extended views of theology and ecclesiastical polity, however we may lament the extremes to which some have gone. But what I think especially important to be impressed on us is, that as *all* movements, when once they grow popular or public, necessarily attract much that is corrupt and human, so the present one, in particular, will fail, and will deserve to fail, of success, if the spirit of christian holiness is not paramount in all its actings. I have seen instances of the warmest co-operation with it where the temper and conduct have been evidently unsubdued and unchristian; where it has been approved as affording an intellectual excitement, or as gratifying self-will and the spirit of controversy; where the most intolerant zeal for the apostolical succession of pastors has consisted with an equal intolerance of faithful reproofs from the particular pastor to whom allegiance is due, and with a lamentable want of meekness and Christian sympathy. The formalist and fanatic equally need to be reminded, that it is not the saying, "Lord, Lord," attending daily prayers and weekly communions, or displaying an extravagant zeal, that will qualify for the kingdom of

* The kirk is, perhaps, the first Christian body of any note that ever dared to banish the Creed from the baptismal ceremony, and substitute a long, modern, and at least doubtful, system of controversial divinity. Rome, with all her boldness, never went this length; but still uses the *Apostles' Creed*, and it alone, as the symbol of that profession into which the candidate is to be received.

heaven; but the *doing the will of God*; and that, *unless they be converted, and become as little children*, they will be for ever excluded from that kingdom, notwithstanding all the confidence and delight they have severally experienced in their favourite systems. It is the lowliest and most loving Christian that has the best right to call himself

A CATHOLIC.

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE
OFFERTORY THE REAL INSTRUMENT, OF CHURCH EX-
TENSION.

No. VIII.

SIR,—The question of Tithes is now beginning to make progress. Two Tracts have just been published on the subject; one entitled, "Bishop Andrews on Tithes: an Old Tract for New Times, by a Layman." Its dedication is as follows: "To the Most Reverend and the Right Reverend the Bishops of the Church Catholic in England and Ireland, in the hope that, through their influence, the sacred principle of Tithes would be respected by the Legislature, and remain incorporated in our Constitution, this edition of the treatise of Bishop Andrews is dedicated most respectfully by the Editor." Ability, learning, piety, moderation, were the distinguishing characteristics of Bishop Andrews: of him it may be said, that he is the composer of our differences,

"Tum pietate gravem si forte virum quem,
Conspexere, silent arrectisque auribus astant."

If the influence of any one name could restore that unity to the Church of which he speaks in so striking a manner in his Whitsunday Sermon, on Acts ii. 1, it would be himself.* My object is now to direct attention to this great man, as the reviver of primitive truth;—the mere mention of his name must be sufficient for this purpose.

The other publication is here printed entire. Mr. Burr does not seem to belong to that class of persons who think that an Act of Parliament can extinguish any portion of divine truth, or release a Christian Minister from the obligation of bearing witness to it.

A PETITION, &c.

*To the Right Honourable THE LORDS SPIRITUAL AND TEMPORAL
in Parliament assembled.*

THE HUMBLE PETITION OF JAMES HENRY SCUDAMORE BURR,
M.A. Clerk,

Sheweth,

That your Petitioner is Incumbent of the Vicarage of Tidenham, in the County of Gloucester, and Diocese of Gloucester and Bristol, to

* "And do we marvel that the Spirit doth scarcely pant in us?—that we sing, 'Come, Holy Ghost,' and yet He cometh no faster?—why the day of Pentecost is come, and we are not 'all of one accord.' Accord is wanting; the very first point is wanting, to make us meet for His coming. Sure His after coming will be like to His first; to them that are, and not to any but them that are 'of one accord.' And who shall make us of one accord? High shall be his reward in heaven, and happy his remembrance on earth, that shall be the means of restoring this accord to the Church; that once we may keep a true and perfect Pentecost like this here, *erant omnes unanimiter.*"—*Bp. Andrews' First Sermon for Whitsunday, Anglo-Cath. Library*, vol. iii. p. 113.

which living he was instituted on the 31st day of January of the present year.

That but one week from the time of your Petitioner's taking possession of the said benefice he received notice from the Tithe Commissioners of their intention to put in force the powers vested in them by an Act intituled "An Act for the Commutation of Tythes in England and Wales;" and to make a compulsory award in lieu of the tithes of your Petitioner's vicarage; and that a meeting for that purpose would be holden in his parish on the 16th day of March in this present year.

That your Petitioner remonstrated with the said Tithe Commissioners against such a proceeding, urging, independently of his own conscientious objections, that the majority of the parties concerned were rather opposed than favourable to the measure; and that the very recent admission of your Petitioner to the benefice was a reason for delay.

That to this application your Petitioner received a peremptory and decided refusal, by which he considers that he was harshly and unfairly dealt with, and that he has very just grounds for complaint.

That your Petitioner cannot bring himself to think that your Right Honourable House could have foreseen (at the time of its being passed) that the consequences of this Act of Parliament would be to render him or any other British subject liable to such treatment.

That at the said meeting your Petitioner read and delivered to the Assistant Tithe Commissioner presiding a paper deprecating this interference with the undoubted rights of himself as Vicar of Tidenham, and of his successors in the vicarage, for whom he is but a trustee with a life interest, and to whom he is bound to transmit the endowment of his benefice (as far as in him lies) unimpaired: and stating that he could not be a voluntary party to this measure for the following reasons:

Firstly—Because the variation of the rent-charge provided for in the Tithe Commutation Act has no dependence whatever on the actual produce of the soil for the time being, which therefore involves an abandonment of the true principle of Tithe, which can be no other than that their value should be greatest when the crops are largest, and *vice versa*.

Secondly—Because he believes that any measure tending, directly or indirectly, to deprive God's Clergy of the tenth part of the produce of the soil is an infringement of a Divine right; which is the case in the Tithe Commutation Acts, which debar the Clergy from all participation in increased produce of the land, and have provided for the total release of small tenements from all payment of tithes, even where the liability has been acknowledged.

Thirdly—Because it is wholly independent of Episcopal control.

Fourthly—Because it is at variance with the principles and practice of the Constitution of the Realm, and more especially a departure from the declaration of Magna Charta, confirmed by the coronation oath of the Sovereign that "The Church of England shall be free, and shall have all her whole rights and liberties inviolable:" whereas, the Tithe Commutation Act will deprive the property of the Church of its legal protection. And

Fifthly—Because it is unfair and unwise to subject the revenues of your Petitioner's Living, which consists of Vicarial Tithes, to the chance of being diminished by the proposed changes in the Corn laws.

That your Petitioner is in possession of the accounts * of one of his predecessors in the Vicarage, by means of which he is prepared to prove, that, had the Tithes of his Vicarage been commuted for the average receipts of the seven years ending 1799, and likewise the full increase of 20 per cent. allowed, the actual receipts for 1814 would have been 153*l.*† instead of 358*l.* which fairly exhibits the probable disastrous results of the Tithe Commutation Act, upon that acknowledged maxim in legislature of judging of the future by the past.

That the Tithe Commutation Act, by its compulsory clauses, violates the Constitutional privileges, not only of Incumbents, but also of Bishops and Patrons; all of whom being Trustees for the Church respectively, have every ground, both in law and equity, to look for the protection of the Legislature in the endeavours so to execute the duties of their trust as not to infringe upon the rights of future generations.

Your Petitioner, therefore, humbly prays your Right Honourable House to take the subject of his petition into your immediate and most serious consideration, and to afford relief to the conscience of your Petitioner; and to restore him and all other Trustees of Church property, whether Bishops, Incumbents, or Patrons, to the entire and unimpaired enjoyment of their rights, either by the total repeal of the Tithe Commutation Act, or by such other enactments as to your Right Honourable House in its wisdom may seem fit.

And your Petitioner, as in duty bound, will ever earnestly pray for the blessing of the Almighty on all your deliberations.

JAMES HENRY SCUDAMORE BURR.

A PROTEST, &c.

To the ASSISTANT TITHE COMMISSIONER presiding at a Meeting holden in the Vestry Room of St. Mary's Church, in the parish of Tidenham, Gloucestershire, for the purpose of commuting the Tithes of the said parish. March 16, 1842.

SIR,—I contemplate with feelings of considerable pain and regret the circumstances which compel me to take the course I have herein adopted.

Both as Vicar of Tidenham in my own right, and also as Trustee for my successors in the benefice, and still more as intrusted with sacred principles which I cannot betray, it is my duty to inform you that I can in no way consent to become a party to a measure, which I clearly foresee is fraught with imminent danger to the future welfare and prosperity of the Church,—which deprives her property of that legal protection which it has hitherto enjoyed,—and which is based

* See the Schedule.

† In the petition the Numbers were 154 instead of 365, by accidental error.

upon principles at direct variance with, and in unwarranted and uncalled for violation of, the law of Almighty God.

1. I will then, Sir, in the first place, protest against the introduction of this measure into my parish, because the Act for the Commutation of Tithes is diametrically opposed to the Divine Law of Tithes, as laid down in the Scripture,—the only foundation of this endowment for the maintenance of the public service of the Almighty; for this ordained that the income of the priesthood should *fluctuate* with the blessings of increase, which the Almighty should give to, or withhold from, the labour bestowed on the tillage of the soil by the occupiers thereof: that in times of plenty the Clergy should have abundance, and in seasons of dearth that they should share in the privations of their flocks; or, to use the Apostle's words, "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it:" (1 Cor. xii. 26) whilst the trifling variation allowed in the said Act is the very reverse of this principle.

2. In the next place, Sir, the Divine Law enacted, that, whatever might be the produce of the land as to quantity or quality, the *tenth part* of it should belong to God himself for the support of the Ministers of His Church: whereas the said statute* *expressly prohibits* the Clergy from all participation in *increased produce* of the soil.

3. Again, Sir, it was not enough to lay an embargo on *future increase*, but it must also take away the right to tithe (3 Victoria, c. 15, s. 25, 26) where the existence of such right was owned: for it has provided for the total release of small tenements from all payment of tithes, even where the liability has been acknowledged. And these reasons are, I should think, sufficient to stamp this Act with a *sacrilegious* character,—it curtails *sacred* property.

4. Besides this, it deprives the Bishops—the highest ministers of the Church, and therefore the natural guardians of her property—from any voice in the business, except that in the case of a voluntary agreement it allows them the deliberation of four weeks.

And thus, Sir, I have as briefly as possible protested, on grounds *purely religious*, against being in any way mixed up with such a proceeding as the commutation of my tithes, either voluntary or compulsory. I will now, therefore, protest fifthly—

5. Against the Act in question, that it is diametrically opposed to the constitution of the realm, which by Magna Charta confirms the Clergy in their right to the emoluments of their respective benefices, enacting that "the Church of England shall be *free*, and shall have *all* her *whole* rights and liberties *inviolable*:" but this statute will deprive me of all power of administering the property vested in me during my incumbency in my own right, and also, as trustee for my successors in the benefice.

6. On the 31st of January last, the Lord Bishop of this diocese did "canonically institute me in and to this vicarage, and invest me with all and singular the rights, members, and appurtenances thereunto

* See Schedule, p. 15, 16.

belonging." The coronation oath of my Sovereign binds her "to preserve to the Bishops and Clergy of the realm, and to the Churches committed to their care, all such rights and privileges as by law do or shall appertain unto them, or any of them:" and therefore by every principle of truth, justice, and equity, the endowment of my benefice ought to receive the same protection as the property of any other individual or corporation:—therefore, again, Sir, I protest against any interference with my tithes, on the same grounds on which I should remonstrate against the rent of my own freehold in this parish being converted into a fixed charge. I cannot compromise the sacred principle involved in the fluctuation of tithe; nor can I consent to bind my successors in the living to any fixed charge whatever.

7. I would here add, that should the proposed alterations in the corn laws be effected, and grain should consequently (as it inevitably must) be reduced in price, the income of this living (arising almost wholly from grass land) would be most unjustly curtailed—*most unjustly*, I say—because it would make me dependent on the average price of corn, with which I have, as a Vicar, nothing to do: and this is another most cogent reason for my abstaining from being any party to the Commutation of the Tithes of this vicarage.

Surely, Sir, I must have said enough to show that the course I now take is based on *reasonable* grounds. I have as briefly as possible stated, that the Tithe Commutation Act is founded on irreligious and unjust principles, and that the income of the Church *must* be impaired by this enactment; and therefore, for all these reasons, it is my duty, as a Minister of Almighty God, to lift up my voice again and again, and to protest against a measure, which is directly contrary to His own all-wise provisions for the maintenance and support of His public worship, and which is no less at variance with the principles of the constitution.

I certainly cannot conceal my surprise at the presumption* of that man (whoever he may have been) who first proposed an *Act of Parliament to alter and amend God's own law*. I cannot think so ill of him as to suppose that he acted otherwise than in ignorance; and therefore would by no means be understood to impute either to him or to the Legislature any *intention* of committing sacrilege: but this statute *contains sacrilegious principles*, and therefore I do most earnestly exhort you, Sir, to consider the step you are now on the verge of taking, and to pause before you give your sanction to an act of injustice which *you* will have no power of repairing. You are certainly, it must be allowed, acting under the provisions of an Act of Parliament,—but it is an Act of Parliament *not in conformity* with the *constitutional* law of the realm. Sir, it can hardly be requisite that I should remind you that "LEX"† is not necessarily "FAS:" that the human law of the land is not necessarily identical with the law of God; and that an Act of Parliament cannot by any possibility make wrong right. *You*, at least, are a free agent. I say again to you, pause before you commit yourself to these principles.

* Vide Appendix.

† See title-page—Extract from Bishop Sanderson.

It would have been bad enough to have turned the landlord's rent into a fixed charge, but the Commutation Act is worse than that, because it deals in this unjust and arbitrary manner with the sacred property of God's Church.

It is needless, I hope, for me to expressly disavow all intention of making in this Protest any *personal* allusion to yourself, or to any others who may have attended the meeting.

Let me, also, as expressly disclaim all *interested* motives whatever for pursuing the course I have herein adopted; but I do, Sir, most earnestly entreat you to consider once and again before you commence a deed, which, I do not hesitate to pronounce, cannot fail to call down from heaven—and that too most justly—a curse rather than a blessing upon all concerned in it—nay, (inasmuch as it is a *national* deed) even upon the whole nation.

And you, also, who may be assembled on this occasion for the purpose of aiding, either with or against your consent, this work of the annihilation of Tithe, listen to my words, as men, the awful charge of whose most precious souls has been most solemnly committed to me by the Church: Look to God's own word, spoken by His prophet: "Will a man rob God? But ye say, Wherein have we robbed thee? In *tithes* and *offerings*. Ye are cursed with a curse, even this whole nation."* Look to the threats uttered and fulfilled against those who dared to lay hands on the sacred revenues of the Church.† Trust to the counsel of one to whom your spiritual welfare must necessarily be all in all; keep aloof from all *spontaneous* participation in this business; refrain from all movement *on your own part* in this work of sacrilege, that so at the last great day, I may present you faultless (in this respect at least,) before the judgment seat of Christ.

I crave your pardon, Sir, for this digression, and I hasten to conclude; still, however, it is right that I should add, that it is my intention at once to petition Parliament for protection or redress: and that I consider that I have no slight grounds for complaining to the Legislature of the precipitate manner in which the Tithe Commissioners have instituted the present proceedings, and of their peremptory refusal to attend to my application that they should be at any rate put off *for a time*, notwithstanding my representation to them that I had been in possession of the living but *one week*, when their notices were first sent to me.

I have the honour to be, Sir,

Your obedient Servant,

JAMES HENRY SCUDAMORE BURR,

M.A. Clerk.

Vicar of Tidenham.

APPENDIX.

"In 1792 the price of wheat was not materially different from what it bears at present; yet the rent of land has *at least* been *doubled* since that time, and so has the income of Clerical Preferments. If, therefore, this Act had passed in 1792, Benefices would only have *half* their present income; and if a similar process continue (and no good reason, I apprehend, can be assigned why it

* Malachi iii. 8, 9.

† Vide "Spelman de Ecclesiis non temerandis."

should not continue) it will follow that in half a century from the present time, the relative condition of the tithe-owner and of the lord of the soil will be altered in the proportion of *one-half* to the *disadvantage of the former*." —*Charge of the Bishop of Exeter, 1836.*

SCHEDULE.

Shewing what would have been the amount of the Rent-charge in lieu of the Vicarial Tithes of the Parish of Tidenham for the year 1841, supposing that the said Tithes had been commuted (according to the provisions of the now existing "Act for the Commutation of Tithes in England and Wales") for the average income of the seven years ending 1799 (computed from the accounts of the Rev. W. Seys, the then Incumbent;) and showing also the actual income of the said Tithes for the year 1841.

Receipts of Vicarial Tithes, not including Tithes of Wood.				Average price per bushel.		
A. D.	£	s.	d.	WHEAT.	BARLEY.	OATS.
				s. d.	s. d.	s. d.
1793	111	9	10	6 2	3 10½	2 6½
1794	117	6	10	6 6½	3 11½	2 8
1795	127	15	4	9 4¾	4 8	3 0
1796	127	19	4	9 9½	4 5	2 8½
1797	130	8	0	6 8½	3 4½	2 0½
1798	140	6	4	6 5¾	3 7½	2 5
1799	140	14	10	8 7½	4 6½	3 5½

Average of the whole 7 years..	128	0	1	7	8	4	0 $\frac{1}{4}$	2	8 $\frac{1}{2}$
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This gives 128*l.* to be divided into three parts, and laid out in the purchase of wheat, barley, and oats (see sect. 57).

Bushels.

£128 = $\left\{ \begin{array}{l} 42l. \ 13s. \ 4d. \\ 42l. \ 13s. \ 4d. \\ 42l. \ 12s. \ 4d. \end{array} \right\}$ will purchase $\left\{ \begin{array}{l} \text{of wheat at } 7s. \ 8d. \dots\dots 111 \ 3\text{-}10\text{ths.} \\ \text{of barley at } 4s. \ 0\frac{1}{2}d. \dots\dots 210 \\ \text{of oats at } 2s. \ 8\frac{1}{2}d. \dots\dots 315 \ 1\text{-}10\text{th.} \end{array} \right.$

The average prices of wheat, barley, and oats per bushel for seven years ending Thursday next before Christmas, 1840, are as follows:—

Wheat, 6s. 11½*d.*—Barley, 4s. 1*d.*—Oats, 2s. 10½*d.*

111 3-10ths bushels of wheat at 6s. 11½d. = £38 16s. 9½d.

210 „ barley at 4s. 1d. = £42 17s. 6d.

315 1-10th " oats at 2s. 10 $\frac{1}{2}$ d. = £45 12s. 5 $\frac{1}{2}$ d.

The rent-charge for 1841 £127 6s. 9d.

But the actual income for that year was (not including tithes of wood) 358*l*. To remedy this deficiency, add the full increase of 20 per cent., the utmost provided for in the Tithe Commutation Act (see sect. 38).

£128 + 20 per cent. = £153 12s. to be divided as before.

					Bushels.
£153 12s.	51l. 4s.	} wh. will purchase	{ of wheat at 7s. 8d.	133 5-10ths
	51l. 4s.		{ of barley at 4s. 0½d.	252 1-10th
	51l. 4s.		{ of oats at 2s. 8½d.	378 1-10th

133 5-10ths. bushels of wheat at 6s. 11½d. = 46l. 11s. 8½d.

252 1-10th „ barley 4s. 1d. = 51l. 8s. 7d.

378 1-10th " oats 2s. 10 $\frac{3}{4}$ d. = 54l. 14s. 11 $\frac{1}{2}$ d.

£152 15s. 3d.

And this is the *utmost* that could have possibly been obtained in 1841 (had the tithes been commuted in 1800); whereas the income was 358*l.*—thus involving a *clear loss* of 205*l.* (*i. e.* at the rate of 134 per cent.) in 41 years. May we not reasonably infer that Commutations effected in 1841 will in 1882 exhibit similar disastrous results?

The following petition was also presented :—

To the Right Honourable THE LORDS SPIRITUAL AND TEMPORAL
in Parliament assembled.

THE HUMBLE PETITION OF ————

Sheweth,

1. That your Petitioner is Incumbent of ————
2. That your Petitioner desires to call the attention of your Right Honourable House to an act called "An Act for the Commutation of Tithes in England and Wales," 6 and 7 William IV. c. 71.
3. That your Petitioner regards the provisions of this act as injurious to the best interests of the Church and the country.
4. That Bishop Andrews has observed, that "two Patriarchs,—as many Prophets,—CHRIST,—His Apostles,—the whole Church,—Fathers,—Councils,—history,—both laws civil and canon,—Reason,—the imperfect pieces and fragments of the heathen,—and finally, experience itself, have brought in their evidence for Tithes." (*De Decimis*, 1629.)
5. That in accordance with these authorities, your Petitioner believes the payment of Tithes to be obligatory upon all, as an essential part of Christian worship, and as the appropriate practical thanksgiving for that Divine blessing through which "the earth brings forth her increase."
6. That Lord Coke, in commenting upon the provision of Magna Charta, observes, "When anything is granted for God, it is deemed in law to be granted to God; and whatsoever is granted to His Church, for His honour and the maintenance of his religion, is granted for and to God." *Quod datum est Ecclesiæ, datum est Deo*. But Tithes have in this country been given to His Church, and therefore are due on grounds doubly sacred.
7. That the present rights of the Clergy to the Tithes have been secured almost from time immemorial by successive Acts of Parliament.
8. That our ancient statutes prohibit all permanent commutation of Tithe, and that the wisdom of this prohibition may be seen from the disastrous effects of commutations effected in certain parishes under local Acts.
9. That there is no precedent in the history of the country for any commutation of Tithes, (much less for any commutation upon the terms provided for in the Tithe Act,) without the free consent of the Bishop of the Diocese, the Incumbent, and the Patron of the Living.
10. That your Petitioner cannot enter into any such voluntary agreement as is provided for in the Tithe Act; that a compulsory agreement is a contradiction in terms; and that your Petitioner, being deeply impressed with the sacred principles of the Tithe system, could not, without much distress of mind, and perplexity of conscience, avail himself of any award made by the Commissioners.
11. That to subject your Petitioner to an Act of Parliament opposed both in letter and spirit to all the ancient statutes of this realm relating to Tithes, and also directly at variance with principles esteemed sacred by the highest authorities, ecclesiastical and civil, is, in the judgment of your Petitioner, to deprive him of his constitutional

privileges, and especially of the rights secured to him and his Church in the oath of the Sovereign.

Your Petitioner therefore most earnestly intreats your Right Honourable House to take these grievances into your serious consideration, and either by the repeal of the Tithe Act, by the discontinuance of the Tithe Commission, or by prohibiting every commutation without the consent of the Bishop, the Incumbent, and the Patron, or by such other way as may seem advisable to your Right Honourable House, to afford him that redress to which, in his judgment, he has a most sacred, equitable, and constitutional claim.

And your Petitioner will ever pray.

REMARKS ON THE "LATITUDINARIAN HERESY."

SIR,—May I beg your insertion of a few remarks upon an article headed "Latitudinarian Heresy," which appeared in your Magazine for June last. I should have forwarded them to you sooner, but, having been for some time in the South, the article did not meet my eye till the end of June, when it was too late to hope for a place in your July number. I confess, also, that, at first, I thought a more serious and lengthened reply might be necessary than would perhaps have found admission into your columns; but subsequent reflection, and a regard for the peace of the Church, torn as it is by controversy, have induced me to confine my contradiction to that source alone in which the charge appeared, and I trust that a sense of justice, as well as courtesy, will secure its admission.

The article to which I refer begins by charging a large body of the (so-called) Evangelical school with being Latitudinarians, and tainted with heresy to a greater extent than is generally supposed. The language is somewhat ambiguous, but such I take to be its meaning. The writer points to what, he says, is "occurring in almost every parish in England;" to the Articles (which it is to be presumed he reads) in the "Record" and the "Christian Observer;" to a certain text, with his own private interpretation put upon it, "in the fifth chapter to the Galatians;" and then conceives that the truth of his statement "cannot be denied."

Now, with all this I have nothing to do. It may pass for as much as it is worth—ingeniously framed to support some fancied theory, or as the sad and sincere conviction of the writer's mind.

But when, as a case in point, he goes on to instance what passed at a public meeting in my parish, and to involve in the charge a whole body of clergy and laity, for whom I have the highest esteem, and with whom it is my happiness to be closely connected, the matter is very different, and for my own sake, as well as theirs, I am bound to repel the charge he makes, and to deny the inferences he draws.

The statement he makes is, that at a *religious* meeting held in Huddersfield, and presided over by an Archdeacon, the vicar of a large parish in the neighbourhood came forward with the avowed intention of attacking Catholics, especially those of the Oxford school, and that he was very zealous in anathematizing the Romanists; that, in the course of his remarks, he asserted the Nestorian Heresy; and that, by ridiculing the idea of speaking of the Virgin Mary as the

"Mother of God," he denied, in effect, that the LORD JESUS CHRIST was God.

Hard words follow: the clergyman is forthwith styled "Heretic;" his words are called "blasphemy" against God; and all who were present are involved in the charge. One only is excepted—"one respected clergyman, who worships the Lord Jesus Christ in spirit and in truth, and who trembleth to hear his God blasphemed"—the rest, by their silence it is to be presumed, fall under one sweeping condemnation.

The remainder of the article consists of insinuations, unworthy, I must be allowed to say, of any writer. It is insinuated that we preach the doctrine of the "Atonement" only because others have advocated "reserve;" and that, since they have now begun to preach it "in a popular shape," we shall soon deny or disuse it as a "fundamental verity." Much more is added about self-will, uncharitableness, perversion of terms, persecution, and cruelty, which I will not condescend to notice.

Now, Sir, will it be believed that the writer of this article was not present at the meeting? will it be believed that his information was all gathered at a subsequent and transient visit to my parish, where he was welcomed and courteously entreated? will it be believed that the very "trembling clergyman," whom he so highly praises, was his informant as to the whole matter? will it be believed that the statement, as it now appears, was formally disclaimed and contradicted by the chairman of the meeting (his own Archdeacon and ours) when submitted to his inspection, and that, in consequence of such contradiction, it was laid aside and avowedly destroyed? and finally, will it be believed that not one word was said about the Oxford Tracts or the Oxford controversy by any one speaker, at any one period of the meeting?

It may be difficult to believe these things in connexion with the article before us; but I assert, and that without fear of contradiction, that every one of them is true to the letter.

It needs not, nor do I intend to enter into many details. The meeting was held in Huddersfield in the month of February last, agreeably to the wish of our Diocesan, for the formation of a Local Board of Education. It was presided over by the Archdeacon of Craven, our official chairman, at my special request. The vicar of a neighbouring parish, comprised within the limits of the Board, attended, and, with others, addressed the meeting. His main point was to show the necessity of bestirring ourselves in the work of education, because of the many errors which were promulgated around us. In illustration of this latter position, he instanced the teaching of the Socialists, the Mormonites, and others, and animadverted upon certain extracts which he read from the Romish Catechism as circulated amongst the poor. These extracts from the Catechism were chiefly on points connected with the Holy Eucharist; with the Limbo, or place of departed spirits; and with the style or title of "Mother of God," conferred on the Virgin Mary. The last of these only has been selected by "a Catholic" for notice.

Now, whether the whole question connected with it had been fully considered by the speaker—whether he remembered that the phrase had once formed a useful barrier against heresy—whether he was

aware of the inferences which might be drawn from its rejection, I do not know. But this I know, that the Church to which both "a Catholic" and myself belong, seems to have designedly dropped the phrase from common use. Nowhere does it appear in any of her articles, formularies, collects, homilies, or catechism; and yet when they were framed, what expression was more frequent and more common? Does not this look somewhat like a tacit disapproval? For myself, I neither use nor yet condemn the use of the term, as applied to the blessed Virgin. I do not use it, not from the slightest objection to the term itself in the abstract, but because that branch of the Church to which I belong does not, and because I find no warrant for its use in Holy Scripture; but, on the other hand, I do not condemn it, because the Church does not,—because it has been and may be again an effectual barrier against heresy, and because its condemnation would seem to involve important consequences. But then I can easily imagine other clergymen, orthodox in their views as "a Catholic" himself, who might off-hand demur to the popular use of a phrase as put into the mouth of a child, with which they are not familiar, which their own Church has dropped from all her formularies, and which, as applied to the Virgin Mary, they may conceive liable to much perversion and abuse. Will the writer himself venture to assert, that none can believe rightly in the full, true, and perfect divinity of our blessed LORD AND SAVIOUR JESUS CHRIST, unless he calls the Virgin Mary the "Mother of God," and teaches others to call her so? Is the phrase indispensable to the doctrine? Strange, if it be so, that it appears nowhere in Holy Scripture, and that it was never formally adopted in the Christian Church till the fifth century. Even Bishop Pearson himself, (Art. "Born of the Virgin Mary,") when arguing on the very subject, and showing both the origin and propriety of the expression, carefully excludes it from his usual summary of things necessary to be believed by every member of the Church, and teaches us the rather to say, "that there was a certain woman named Mary," of whom "the Saviour of the world" was born.

I have said thus much, lest I should appear to avoid the question, without being careful to show either agreement or disagreement with what passed at the meeting. The writer argues that our silence on that occasion implied assent to what was stated. Might it not have arisen from an unwillingness, or positive dislike, to make the platform an arena of theological controversy? might it not have been traced up to a feeling of courtesy and disinclination to trench upon the free expression of opinion allowed to every public speaker within certain limits? That these limits were not seriously transgressed; that our silence was, to say the least, harmless; that nothing which passed can, in any sense, justify the charges of "heresy" and "blasphemy" so rashly brought forward, will appear from the perusal of the following letter from the Archdeacon, written soon after the meeting, addressed to the writer of the article, and now inserted by permission. I have already referred to it. It is as follows:—

"Halifax, March 18, 1842.

"MY DEAR —, I should very much regret to see my name in any way introduced into the letter which you have been so good as to send for my perusal, and almost as

NO. XX.—N.S.

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much, the publication of the letter at all. It is very true, that there was much that was irrelevant to the immediate business of the meeting in so lengthened an examination of the Romish Catechism by the individual to whom you allude; but that there was anything in his remarks, *so far as it met my ear*, that could be fairly construed as directly or indirectly 'asserting the Nestorian Heresy, or denying that the Lord Jesus Christ is God,' I must unhesitatingly deny. I have been in habit of occasional intercourse with him for nearly twenty years, and have never, to the best of my recollection or belief, had reason to suspect any unsoundness in the faith.

"Believe me, yours very faithfully,

"CHARLES MUSGRAVE."

Now I say that this letter disposes of the gravamen of the charge; for I am willing to admit, that had serious error been deliberately promulgated, remonstrance would have been the duty of all present, and peace must have been sacrificed to truth. One clergyman, when it came to his turn to speak, did object to much of what had been previously stated; but, most unluckily for the accuracy of the writer, his objections were directed against almost all the points of the previous speaker, save and except the very one, for his supposed opposition to which he is so highly praised! Alas! the "Heretic" was, after all, "unnoticed and unrebuked" for his heresy; for even this "respected clergyman" expressed neither his dissent nor his opinion as to the propriety of teaching children to call the Virgin Mary the "Mother of God." The meeting, however, passed off quietly, and the Local Board of Education was formed.

This, then, is a simple statement of facts, from which such charges have been made, such inferences drawn! Might not all this have occurred anywhere, and amongst any body of clergy? And does it justify the tone of censure adopted by the writer in your Magazine? Are we to be accused of Latitudinarianism, and branded before the Church with heresy, on such slight grounds?

We thank the writer for his anxious care, and the highly commendable vigilance he exercises over us. If he wishes to know our thoughts about it, they may be expressed in plain and homely language. We neither seek nor fear it. We have our own superiors and guides, to whose godly motions we yield glad reverence; but we do not recognise him amongst the number. We think that it would be much better for the peace of the Church, if each clergyman would "be quiet, and do his own business." And we think, moreover, that it is the attempt on the part of some to set everybody right, which makes every thing wrong.

I have not troubled you, Sir, for the name of the writer of the article: you will perceive that it was unnecessary to do so. I only regret that its publication should have thus compelled me to reply.

I am, Sir, your obedient Servant,

THE VICAR OF HUDDERSFIELD.

[We have inserted this letter from a sense of justice, our admission of "A Catholic"'s having rendered it plainly necessary to do so. And we rejoice to think that the latter seems to have been misinformed about the proceedings in question. At the same time, if the Vicar of Huddersfield will but remember that what was supposed to have taken place there has really done so elsewhere, and that the accusation was, therefore, but too credible, he will moderate his wrath. And when he remembers, too, the life and character of him who signed himself "A Catholic," (and as he seems to know his name, we cannot imagine that he does not know these also,) he will feel sure that he could have no motives but good ones for the step he took.]

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of LLANDAFF, in the Church of St. Gregory, London, June 26.

DEACON.

Of Oxford.—C. D. Hamilton, B.A. St. Mary Hall.

PRIEST.

J. O'Brien, B.A. Trin. Dublin (*let. dim.* Bp. of London.)

By Bp. of WORCESTER, at Worcester, July 10.

DEACONS.

Of Oxford.—C. C. Beck, B.A. Ball.; J. Colville, M.A. Magd.; J. W. Fletcher, B.A. Brasen.

Of Cambridge.—F. Calder, B.A. St. John's; A. O. Welsted, B.A. Cath. Hall.

Of Dublin.—J. Quinten, B.A. Trin. (*let. dim.* Archbp. of Dublin.)

PRIESTS.

Of Oxford.—J. Bearcroft, B.A. Oriel; C. Belairs, S.C.L. New Inn Hall; F. L. Colville, M.A. Trin.; C. E. Thompson, B.A. Trin.; F. W. Frenow, B.A. St. John's.

Of Cambridge.—G. Capel, B.A. Queen's; J. Christopherson, B.A., Queen's; E. Wheeler, B.A. Christ's.

By Bp. of WINCHESTER, at Farnham, July 10.

DEACONS.

Of Oxford.—S. H. Unwin, B.A. Worc.; C. Kemble, B.A. Wad.; Philip Le Maistre, B.A. Pemb.; W. Tancred, B.A. Ch. Ch.; W. Gifford, B.A. and W. H. Joyce, B.A. Univ.; N. Medwinter, B.A. Magd. Hall; T. C. Martelli, B.A. Brasen.; G. de Gruchy, B.A. Ekst.; W. H. Chapmell, M.A., and C. H. Cook, B.A. Magd. Hall.

Of Cambridge.—J. N. Harrison, B.A. Gonville and Caius; C. Kingsley, B.A. Magd.; William Braithwaite, B.A. Jesus; C. W. M. Boutflower, B.A. St. John's.

Of Dublin.—F. A. Vincent, B.A. Trin.

PRIESTS.

Of Oxford.—G. A. F. Laulez, B.A. Magd. Hall; C. G. T. Barlow, B.A. Balliol; E. D. Bascombe, B.A. St. Mary's Hall; W. Cartwright, B.A. Bras.; D. Royce, B.A. Ch. Ch.; E. C. Holt, B.A. Bras.; S. V. W. Ryan, B.A. Magd. Hall.

By Bp. of DURHAM, at Durham, July 10.

DEACONS.

Of Oxford.—B. C. Kennicott, B.A. Oriel.
Of Cambridge.—J. H. Bastard, B.A. Trin.
Of Durham.—W. Church; F. B. Roberson, B.A.; H. W. Hodgson, B.A.; C. J. Carr, B.A.; G. Walker; W. Brown, B.A.; G. Dacre, B.A.;
Of Dublin.—J. Leeson, B.A.; B. Hurst, *Lit.*

PRIESTS.

Of Cambridge.—M. Hill, B.A. Jesus; C. Campbell, B.A.; O. James, B.A. John's.
Of Durham.—A. D. Shafto; W. B. Galloway, M.A.; G. Ormsby; J. Burrell.
Of Dublin.—H. W. Tibbs, M.A.
Of Aberdeen.—A. Bethune, M.A.

By Bp. of HEREFORD, (for Bp. of Lichfield,) in All Saints' Church, Hereford, July 17.

DEACONS.

Of Oxford.—H. R. Merewether, B.A. St. Alban Hall.
Of Cambridge.—S. C. Brown, B.A. St. John's; W. Rowe, B.A. Caius; J. B. Webb, B.A. Corpus; R. Hey, B.A. St. John's; J. Winter, B.A. Jesus; C. H. Ramsden, B.A. Trin.; G. Wagner, B.A. Trin.; H. B. Greenwood, Cath. Hall.

PRIESTS.

Of Oxford.—M. H. S. Champneys, M.B. Bras.; J. Mason, B.A. Queen's.
Of Cambridge.—R. J. Hope, B.A. Cath. Hall; W. H. Barber, B.A. Magd.; W. S. Vawdry, M.A. Queen's; J. Garvey, B.A. Christ's; E. H. Carr, M.A. Trin.; J. A. Hatchard, B.A. Corp. Christi.

ORDINATIONS APPOINTED.

Bp. of NORWICH, Aug. 7.
Bp. of SALISBURY, Sept. 25.
Bp. of LINCOLN, Sept. 25.

Bp. of PETERBOROUGH, Sept. 25.
Bp. of OXFORD, Dec. 18.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.	Val.	Pop.
Bowness, J.	Hutton Bonville, p.c.	York	York	Miss Peirse.....	£53	112
Bridges, A. H.	{ St. Mark's, Hors- ham, v.	Sussex	Chichester			
Browne, J.	Haxey, v.	Lincoln	Lincoln	Archbishop of York...	*550	1868
Butler, W.	Wickham Market, v.	Suffolk	Norwich	Lord Chancellor	*208	1202
Cary, R.	Stanground, v.	Hunts	Ely	Emm. Coll. Camb.	*199	1242
Claughton, P. C.	Elton, r.	Hunts	Ely	Univ. Coll. Oxford ...	*478	780
Cornfield, T.	Benthall, p.c.	Salop	Hereford	23	525
Crowther, H.	{ St. John's, Caris- brooke, l. of W. p.c.		Winchester			
Dixie, B.	Market Bosworth, r.	Leic.	Peterboro'	{ Rev. C. Wright, & Sir W. Dixie	*903	2930
Downall, J.	{ St. George, Kidder- minster.	Worcester	Worcester	Rev. J. L. Daughton	309	
Evans, G.	Verwie, v.	Cardigan	St. David's	Lord Chancellor	69	493

PREFERMENTS,—continued.

Name.	Preferment.	County.	Diocese.	Patron.	Val.	Pop.
Evans, R. W.....	Heversham, v.	Westmor.	Chester	Trin. Coll. Camb.....	£*516	4162
Garfit, M.	Stretton, n.	Rutland	Peterboro'	Sir G. Heathcote.....	*300	208
Gorse, J.	Whitcott, n.	Warwick	Worcester	Sir J. Dalrymple.....	213	219
Gridale, J.	Burton Hastings, p.c.	Warwick	Worcester	T. Grove, Esq.....	87	223
Haggitt, R.	Farnham, All Saints.	Suffolk	Ely	Clare Hall, Camb.....	*738	442
Hayne, J.	Stawley, n.	Somerset	B. & Wells	R. Harrison, Esq.	*150	180
Hughes, A. P.	St. Peter's, Coventry.	Warwick				
Hurt, W. T.	Sutton, c. Lound.	Notts.				
Kendall, J.	Langelos, v.	Cornwall	Exeter	J. Kendall, Esq.....		1082
Lloyd, H. R.....	Carew, v.	Pembroke	St. David's		*182	1020
Luacombe, R. J.	Chedzoy, n.	Somerset	B. & Wells	Rev. R. J. Luscombe	*111	549
Molesworth, W. N.	(St. Andrews, Man- chester, p.c.)	Lanc.	Chester			
Moore, T.	W. Harptree.	Somerset	B. & Wells	Crown	*126	536
Parker, J.	Ellerburn, v.	York	York	Dean of York	131	1:2
Powell, R.	(St. Peter's, Black- burn, p.c.)	Lanc.	Chester		153	
Prattent, J. C.	Steepleton-Iwerne.	Dorset	Sarum	Lord Rivers	81	36
Puckle, J.	St. Mary's, Dover, p.c.	Kent	Canterbury		287	
Richards, W. S.	Terwick, n.	Sussex	Chichester		*150	200
Saunders, C. D.	Tarrant Hinton, n.	Dorset	Sarum	Rev. G. E. Saunders.	*370	240
Smith, F. J.	Trin. Ch. Taunton.	Somerset	B. & Wells			
Smith, W. R.	Halcott, n.	Bucks	Lincoln	Rev. S. Langston ...	*181	145
Stewart, E.	Sparsholt.	Hants	Winchester	Lord Chancellor	*230	357
Tison, W. N.	Buckenham, p.c.	Norfolk	Norwich			
Waugh, J. H.	Cerne Abbas, v.			Lord Rivers	80	1209
Young, T. D.	(St. Nicholas, L. Sut- ton, p.c.)	Lincoln	Lincoln	Vicar of Sutton		

* * The Asterisk denotes a Residence House.

APPOINTMENTS.

Biggs, M.	Chap. to K. Coll. Hospital.	Glennie, J. D.	(One of Secs. of Society for
Callingwood, J.	(Second Master of Grammar		Prom. Christian Know.
	School, Abingdon.	Illingworth, H. B.	Chap. to Ship Madagascar.
Edwards, J.	Head Math. Mast. of Free	Maynard, J.	Chap. to Marq. of Hertford.
	Gram. Sch. Blackburn.	Pring, J. C.	Chap. to Headington Union.
Fox, W.	Chap. County Gaol, Leicester.	Thring, J. G.	(Assistant Rural Dean of
Griffith, Dr.	Rural Dean of Sutton.		Cary, Bath and Wells.

CLERGYMEN DECEASED.

Ballicant, H., Rec. Marston Trussell, North	Halcombe, J., Rec. Cosherton, Pemb., 76.
Hants, 58.	Kemp, G., Vic. St. Allen, Truro, 42.
Carrington, R. P., Rec. Bridford, 61.	King, J., Rec. St. Peter, Old Broad-st., Lon-
Dickinson, C. D. D., Bp. of Meath.	don, 76.
Dunkin, T., at Kurnaul, India, 28.	Smith, F., Cur. Rayleigh, Essex.
Durham, P., Minor Canon of Ely, 60.	Smythies, H. Y., Vic. Stanground, Hunts, 78.
Edwards, T., Rec. Aldford, Cheshire, 68.	St. Lawrence, E., Archdn. of Ross.
Godwin, W., Rec. St. Martin's, Chester.	Walford, W. Rec. Long Stratton, Norfolk, 91.
Green, E., Rec. Burford, Salop, 77.	

UNIVERSITIES.

OXFORD.

June 25.

PRIZES FOR 1843.

The following subjects are proposed for the Chancellor's Prizes for the ensuing year; viz.:

FOR LATIN VERSE—"Fenelia."

FOR AN ENGLISH ESSAY—"The advantages and disadvantages of the Feudal System."

FOR A LATIN ESSAY—"Quoniam fuerit publicorum certaminum apud antiquos vis et utilitas?"

The first of the above subjects is intended for those gentlemen, who, on the day appointed for sending the Exercises to the Registrar of the University, shall not have exceeded four years,

and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

SIR ROGER NEWDIGATE'S PRIZE—For the best composition in English Verse, not limited to fifty lines, by any Undergraduate, who, on the day above specified, shall not have exceeded four years from the time of his matriculation—"Cromwell."

In every case the time is to be computed by calendar, not academical years, and strictly, from the day of matriculation to the day on which the exercises are to be delivered to the Registrar of the University, without reference to any intervening circumstances whatever.

No person, who has already obtained a prize, will be deemed entitled to a second prize of the same description.

The exercises are all to be sent under a sealed cover to the Registrar of the University, on or before the first day of April, 1843. *None will be received after that time.* The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

The exercises to which the prizes shall have been adjudged will be repeated (after a previous rehearsal) in the Theatre, upon the Commemoration-day, immediately after the Crewian oration.

THEOLOGICAL PRIZE.—"The Style and Composition of the writings of the New Testament are in no way inconsistent with the belief that the Authors of them were divinely inspired."

The subject above stated, as appointed by the judges, for an English Essay, is proposed to members of the University on the following conditions; viz.:-

I. The candidate must have passed his examination for the degree of B.A. or B.C.L.

II. He must not on this day (June 22) have exceeded his twenty-eighth Term.

III. He must have commenced his sixteenth Term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University.

In every case the Terms are to be computed from the matriculation inclusively.

The Essays are to be sent, under a sealed cover, to the Registrar of the University, on or before the Wednesday in Easter-week next ensuing. *None will be received after that day.*

The candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending, at the same time, his name sealed up under another cover, with the motto inscribed upon it.

The Essay to which the prize shall have been adjudged, will be read before the University in the Divinity School, on some day in the week next before the Commemoration: and it is expected that no essay will be sent which exceeds in length the ordinary limits of recitation.

MRS. DENYER'S THEOLOGICAL PRIZES.—The subjects for the year 1843 are—

"On the Divinity of the Holy Ghost."
"On the Influence of Practical Piety in promoting the temporal and eternal Happiness of Mankind."

Persons, entitled to write for the above-mentioned prizes, must be in Deacon's orders at least, and on the last day appointed for the delivery of the compositions to the Registrar, have entered on the eighth, and not exceeded the tenth year from their matriculation.

The compositions are to be sent under a sealed cover to the Registrar of the University, on or before the first day of April, 1843. *None will be received after that day.* The author is required to conceal his name, and to distinguish his composition by what motto he pleases;

sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

June 30.

Rev. B. C. Sangar, M.A. of Trin. Coll. Dublin, admitted *ad eundem*.

Degrees conferred.

B.D. AND D.D. BY ACCUMULATION.

Rev. R. Harington, Principal of Brasenose College, grand compounder.

D.C.L.

J. Lane, Queen's.

B.D.

Rev. H. D. C. S. Horlock, Magd. Hall.

M.A.

Rev. A. K. Thompson, Queen's; Rev. T. Calvert, Queen's; H. Symonds, Magd. Hall; H. D. Skrine, Wadham; J. D. Dalgairns, Exet.

B.A.

T. Evetts, Scholar of Corpus, grand comp.; F. H. Deane, Magd. Hall.

The election for Fellows at Exeter Coll. has terminated in the choice of the following gentlemen:—Rev. M. Anstice, M.A. Exet.; J. A. Froude, B.A. Oriel; F. Fanshawe, B.A. Scholar of Ball.; R. C. Powles, Scholar of Exet.; G. Butler, Scholar of Exet.

E. West, H. L. Mansel, and L. J. Bernays, Scholars of St. John's Coll., admitted actual Fellows; E. T. Austen, R. W. Gilbert, and E. V. L. Houlton, all being of kin to the Founder, were elected and admitted actual Fellows; and T. Podmore, and C. Cookson, elected and admitted probationary Scholars of the same Society.

W. C. Lawrence, Scholar of New Coll., admitted actual Fellow.

July 9.

The degree of Doctor in Divinity was conferred, by decree of convocation, on—

The Rev. Thomas Parry, M.A. late Fellow of Balliol Coll., nominated to the Bishopric of Barbados. Rev. Daniel Gateward Davis, M.A. of Pembroke Coll., nominated to the Bishopric of Antigua. Rev. William Piercy Austin, M.A. of Exeter Coll., nominated to the Bishopric of Guiana. Rev. Francis Russell Nixon, M.A. late Fellow of St. John's Coll., nominated to the Bishopric of Van Diemen's Land.

M.A.

Rev. C. A. Fowler, Oriel; Rev. J. A. Hamilton, Ball.; Rev. E. W. Tufnell, Fell. of Wadh.; Rev. J. Cooper, Fell. of Wadh.; L. Evans, Fell. of Wadh.; J. Hall, of Brasenose.

B.A.

G. C. Shiffner, Ch. Ch.; R. Prat, Merton; W. Lockhart, Exet.; W. Everett, New Coll.

CAMBRIDGE.

July 2.

The interesting ceremony of installing the Duke of Northumberland into the office of Chancellor, commenced on Saturday, 2d inst., when his Grace arrived about four o'clock in

the afternoon, and took up his residence at St. John's College, where the same rooms he occupied when a student were prepared for him: the Vice-Chancellor and many heads of Colleges paid their respects to the Chancellor immediately after his arrival.

At his Grace's Levee on Monday were present—

His Royal Highness the Duke of Cambridge.

Dukes.—Wellington and Buccleuch.

Archbishops.—Canterbury, Armagh.

Marquisses.—Ormond, Exeter, Clive.

Earls.—Powis, Eldon, Bandon, Rosse, Beverley, Nelson.

Viscounts.—Clive, Feilding.

Bishops.—London, Carlisle, St. David's, Winchester, Bangor, and Dr. Tomlinson, bishop elect of Gibraltar.

Lords.—Holmesdale, Lovaine, Strangford, Prudhoe, E. Bruce, Lyndhurst, A. Loftus, Osulston.

His Excellency Henry Everett, the American Minister; Count Kielmannsegge, Hanoverian Envoy; Baron Gersdorff, Saxon Minister; Il Marchese di Spineto; Chundermohun Chatterjee, and Darkaunth Tagore, Indian Princes; Le Marquis de Nadaillac; Le Comte Sigismond de Nadaillac, &c. &c. &c.

July 2.

The following Graces passed the Senate:—

"To affix the seal to a letter of thanks (written by the Orator) to the Chancellor, for a very valuable Vase just presented to the University by his Grace.

"To affix the seal to the diploma of Dr. Williams, of Corpus Christi Coll.

"To affix the seal to the diploma of Dr. Willis, of Caius Coll.

"To appoint Mr. Harvey, of King's Coll. Deputy Taxor in the absence of Mr. Maturin."

At the same Congregation, Dr. Ellicott, of St. John's Coll., and Dr. Walpole, of Caius Coll., J. J. Stutzer, of Trin. Coll., and T. Ramsbotham, of Ch. Coll., recited their Prize Essays.

At the same Congregation the following degrees were conferred:—

B.D.

H. Hughes, St. Peter's Coll.

B.C.L.

F. Stonestreet, St. John's Coll.

B.A.

J. Ambrose, St. John's Coll.; J. Sutherland, Queen's Coll.

M.A. ad eundem.

J. H. Butterworth, M.A. Exet. Coll., Oxford; B. Harrison, Ch. Ch., ditto; C. H. Martin, M.A. Exet. Coll., ditto.

B.A. ad eundem.

J. G. Watts, B.A. Ball. Coll., Oxford.

July 4.

At the Congregation held this day, the following degrees were conferred—the honorary de-

grees being conferred by his Grace the Chancellor of the University:—

HONORARY D.C.L.

H. R. H. Prince Adolphus Frederick, Duke of Cambridge, K.G. &c.; the most noble Walter Francis Montagu Douglas, Duke of Buccleuch and Queensberry, K.G. &c.; the Right Hon. George, Earl of Beverley; the Right Hon. Lawrence, Earl of Rosse; his Excellency Count Kielmannsegge, Hanoverian Minister; his Excellency Baron Gersdorff, Saxon Minister; Edward, Viscount Clive; Thomas, Lord Walsingham; Hugh, Lord Lovaine; the Rt. Hon. Sir Lancelot Shadwell, Vice-Chancellor of England.

H.M.A.

Sir W. W. Wynn, Bart. M.P.; Sir W. Heygate, Bart.; Sir C. M. Clarke, Bart. M.D.; General Sir A. F. Barnard, K.B.

D.D. ad eundem.

The Rt. Hon. and Most Rev. J. G. Archbishop of Armagh, Primate of Ireland, Prelate of the Order of St. Patrick, D.D. Oxford.

D.C.L. ad eundem.

His Excellency E. Everett, American Minister, LL.D. Dublin; His Excellency le Chevalier Bunsen, Prussian Minister, D.C.L. Oxford; the Right Hon. James Earl of Bandon, D.C.L. Oxford; the Right Hon. John Earl of Eldon, D.C.L. Oxford; the Right Hon. Percy Clinton, Viscount Strangford, D.C.L. K.C.B. &c. Oxford; the Hon. W. C. Talbot, Ch. Ch. Oxford; Major-Gen. Sir W. M. Gomm, K.C.B.; S. M. Kyle, D.C.L. Archdeacon of Cork; J. Mac Cullagh, Dublin.

M.A. ad eundem.

F. M. R. Barker, Oriol, Oxford; J. M. Barlow, Worcester; M. Mitchell, Magd. Hall, Oxford; A. Hamilton, Dublin.

D.M. ad eundem.

B. Blyth, Mus. Doc. Oxford.

B.C.L.

J. Cree, Corpus Christi.

D.M.

E. Dearle, Queen's.

B.M.

J. L. Hopkins, St. John's, organist of Rochester Cathedral.

DIOCESAN INTELLIGENCE.

LONDON WELSH CHURCH.—A meeting of noblemen and gentlemen connected with the principality was lately held at the Thatched House Tavern, to receive the report of a provincial committee, which had been appointed some months back, with a view to building, or otherwise establishing, in the English metropolis a church or chapel for the purpose of Divine Worship in the Welsh

language. Amongst those present were the Earl of Powis, who presided, Lord Dynevor, the Bishop of Bangor, Sir W. W. Wynn, Bart., Sir B. Hall, Bart., Dr. Roland, Messrs. Jones, Richards, Morgan, Hughes, &c. From the report it appeared, that the subscriptions amounted to nearly 2,250*l.*, which would not be sufficient to build a church. It being desirable, however, to make some

provision for the spiritual wants of the Welsh residents of the metropolis, the committee suggested the propriety of engaging a suitable building for temporary use. A negotiation had been set on foot to that end with the trustees of the Episcopal Chapel, in Ely-place, Holborn, and there was every reason to believe that it might be had upon eligible terms. The project had been explained to the Bishop of London, whose sanction had been obtained, that Right Reverend Prelate suggesting, that provision should be made for guaranteeing a stipend of not less than 200*l.* per annum, for five years certain, to the clergyman who might be appointed. The interest of the capital already subscribed would suffice to pay the rent of the chapel, and meet other incidental charges; but without sufficient annual subscriptions for the maintenance of the clergyman, the object could not be carried out. Sir W. W. Wynn moved

that the report be adopted, and that the Earl of Powis, the Bishop of Bangor, the Bishop of St. David's, and Lord Kenyon be the trustees. Mr. Joseph Bloyd seconded the motion, which was carried unanimously. The Bishop of Bangor moved the next resolution, "That a subscription be now opened, to ensure a stipend of 200*l.* per annum for five years, to the clergyman who may be appointed." Sir B. Hall seconded the motion, which passed unanimously. After some other formal resolutions were agreed to, a subscription for five years certain was opened, to which the Earl of Powis, Lord Dynevor, Sir W. W. Wynn, Sir B. Hall, and the Bishop of Bangor were entered for 10*l.* each; and, with other sums of less amount, upwards of 60*l.* per annum was guaranteed in the room. Thanks being voted to the noble chairman, the meeting separated.

SCOTLAND.

THE Bishop of Glasgow held a confirmation at Paisley, on the 16th July, when 120 young persons received that holy rite. On Tuesday, the bishop held a confirmation at Hellensburgh. And

on Thursday, he inducted the Rev. Mr. Henderson to the pastoral charge of the Episcopal congregation at Hamilton. His Grace the Duke of Hamilton lately presented an organ to this chapel.

FOREIGN.

AMERICA.—*Illinois*.—AT a period like the present, when so many of our agriculturists are emigrating to distant lands, and when the recent speech of Lord Stanley has thrown so much discouragement over their prospects in our own colonies, it may tend not only to the pecuniary welfare of the emigrants, but strengthen the hands of a little band of christian soldiers, if a portion of the more religious and enterprising could be induced to turn their attention to the fertile and beautiful region in which Bishop Chase has founded Jubilee College. There, their sons would obtain a first-rate practical education; and their daughters enjoy, under the religious instruction of Miss Chase, the good bishop's daughter, and her assistants, the highest advantages. To those who possess the personal acquaintance of that apostolic and venerable prelate, it will be needless to suggest the high privilege that a residence in his immediate vicinity will

secure; and this may be enjoyed at a very moderate outlay of capital, the bishop having purchased around the college several thousands of acres from the government for this purpose; and lands of very superior quality may still be obtained in the neighbourhood from the United States, at 5*s.* 3*d.* sterling per acre.

The two great canals which cross the State of Illinois, connecting Lake Michigan with the Mississippi, and the Wabash with Lake Erie, will secure to that state almost unparalleled facilities in their intercourse with the St. Lawrence, New Orleans, and Atlantic markets, and the recent completion of one of the principal rail-roads greatly facilitates travelling. As these advantages, religious and pecuniary, may be secured on terms so easy to the parties who may choose to enjoy them, it is hoped that this notice may attract the attention of some intending emigrants.

KENT TEMPERANCE UNION.

Delegates' Meeting—Grand Festival—Bazaar and Fancy Fair—Teetotal and Rechabite Procession—Sermon—Public Meetings, &c. at Tunbridge Wells, in July, 1842.—On Monday, July 4th, and following days, the Temperance Bazaar and Fancy Fair will be open to the public, by the payment of 6d. from non-subscribers, to be returned in value, in the Calverley Market Room, (kindly lent for the festival occasion by Nevill Ward, Esq.) A public meeting will take place in the evening, at which Messrs. Inwards and Gawthorpe, and other speakers, will attend. C. H. Lovell, Esq. M.D. and I.O.R. (of Brentwood,) will take the chair at eight o'clock. Also, on Tuesday, 5th, a public meeting will be held at the same hour, at which a band of reclaimed characters will relate their experience of the evils of intemperance, and the blessings of sobriety. Mr. W. Gawthorpe will take the chair. On Wednesday, the 6th, the delegates from the various societies in the county will assemble in the Society's lecture room, at 9 o'clock, A.M. for the despatch of the business of the union. A public dinner will be provided in the market-place, at one o'clock, after which the procession of Teetotals and Rechabites will form, and proceed to Holy Trinity church, where a sermon will be preached by the Rev. John Norman Pearson, M.A.: divine service to commence at half-past two. From thence the procession will return to a public tea, at five o'clock. A special public meeting will be held at seven o'clock, when the Right Hon. the Earl Stanhope is expected to preside. The speakers on that occasion will comprise the Rev. W. W. Robinson, M.A.,

curate of Yeovil; the Rev. J. Burns, of Enon Chapel, Marylebone; C. H. Lovell, Esq., M.D. and I.O.R.; J. Hull, Esq., I.O.R., of Uxbridge; Messrs. Greig, Gawthorpe, Inwards, Viner, Jull, &c. &c. &c. Admittance 6d. On Thursday evening, the Rev. W. W. Robinson, M.A. will discourse on the subject of temperance at the Calverley New Market Room, when our active and successful agent, Mr. Gawthorpe, will deliver his farewell address. Chair to be taken at seven o'clock.

No collection will be made at any of the above meetings, but to them and to the bazaar the public are respectfully invited. Donations of articles for the fancy fair will be thankfully received and acknowledged by Miss Longley, Back Parade, or by the Secretary, 8, Bedford Terrace.

N.B. Stabling and every necessary accommodation will be furnished by Mr. Arnold, Temperance Coffee-house.

Tickets for the dinner, on Wednesday, 2s., and for the tea and special public meeting, 1s., may be obtained of Messrs. Stubbs, Grosvenor-road; Arnold, Calverley-road; H. Burrows, Jordan-place; and J. Nye, Confectioner, Parade.

[This is hardly ecclesiastical intelligence, but yet two clergymen of the Church of England are found to lend themselves to the miserable exhibition here announced; and therefore we have thought it good to lay it before our readers without comment, save that the rev. preacher here mentioned, was not long since connected with Islington parish, where, as we had occasion some time ago to show, there is singularly little sense of humbug.]

ERRATA IN JULY NUMBER.

Note, p. 46, for "two years ago," read "ten years ago." We mention this the rather because there is a periodical entitled, "The Englishman's Magazine," which is at this moment alive and vigorous.

P. 70, line 23, for "distinct," read "district."

P. 75, note, for "the Church's development," read "the Church's liturgic development."

P. 78, line 24, for "arguments," read "argument."

P. 79, line 10 from the bottom, for "figurative," read "fugitive."

P. 82, note, for "Lactantius de vero cultu, cap. li. 24, 25," read "Lactantius, &c. caps. li. xxiv. xxv."

P. 83, lines 10, 13, 14, for "indicate," read "appoint."

P. 83, note, for "Sacrificii Novo," read "Sacrificio Novi."

TO CORRESPONDENTS.

We hope to be able to comply with "E."s request about Sunday Schools.